EMBRACE YOUR TRIALS

REFLECTIONS ON SŪRATUL ‘ANKABŪT

AHMAD ADETOLA-KAZEEM (ABŪ MUHSIN)

FOREWORDS BY:

Shaykh Prof. AbdulRazzaq AbdulMajeed Alaro
Shaykh Sulaiman Hamzah (Abu Ahmad)
Shaykh Shakir Ibn Yusuf Abu Khadeejah As-Sanady

EMBRACE YOUR TRIALS

REFLECTIONS ON SŪRATUL 'ANKABŪT

AHMAD ADETOLA-KAZEEM

(ABU MUHSIN)

Copyright © 2024 **Ahmad Adetola-Kazeem**
First Edition

ISBN: 9798339719175

The right of Ahmad Adetola-Kazeem to be identified as the author of this work has been asserted by him in accordance with the Copyright Law of the Federal Republic of Nigeria.
All rights reserved. Other than brief excerpts for reviews and commentaries, no part of this publication may be produced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of the Author.

Email: aadetolakazeem@gmail.com
Phone Number: 09166900877

Designed, Printed & Published on Amazon By:
Syo Technol Limited
Ilorin – Kwara, Nigeria
www.syotechnol.com
info@syotechnol.com
+234 7037876663, +234 7012004736.

CONTENTS

Publisher's note 7
Foreword (1) 10
Foreword (2) 1 2
Foreword (3) 17
Dedication 21
Acknowledgment 22

Introduction ***24***
The wisdom behind the trials we encounter 24
Trial is a sign of Allāh's love 31

VERSES 1-6 ***34***
The test of Allāh is guaranteed for everyone 35
Reflections 38

VERSES 7-9 ***43***
When parents are sources of trials
[Al-'ankabūt 7-9] 44
Reflections 45

VERSES 10-13 ***47***
Don't fall for the antics of the disbelievers
[Al-'ankabūt 10-13] 48
Reflections 51

VERSES 14-15 **54**
The trials of Nuh: a lesson to the caller [Al-'ankabūt 14-15] 55
Reflections 56

VERSES 16-25 **58**
Prophet Ibrahim: a worthy example on how to navigate trials [Al-'ankabūt 16-25] 59
Reflections 63

VERSES 26-27 **65**
A bountiful reward for patience and steadfastness [Al-'ankabūt 26-27] 66
Reflections 67

VERSES 28-35 **72**
Standing firm against indecencies; the story of prophet lut (AS) [Al-'ankabūt 28-35] 73
Reflections 75

VERSES 36-40 **79**
The ultimate power lies with Allāh: destruction of past nations and powerful individuals [Al-'ankabūt 36-40] 80
Reflections 83

VERSES 41-45 **86**
They are weak, just like what they call upon
[Al-'ankabūt 41-45] 87
Reflections 90

VERSES 46-49 **93**
Engaging the people of the past scriptures
[Al-'ankabūt 46-49] 94
Reflections 96

VERSES 50-54 **98**
The doubts of the kuffar about revelation and
the message [Al-'ankabūt 50-54] 99
Reflections: 102

VERSES 55-60 **104**
Patience and migration in time of trial
[Al-'ankabūt 55-60] 105
Reflections 107

VERSES 61-67 **111**
The kuffar's affirmation of Allāh's attributes and
their attitude towards trials [Al-'ankabūt 61-67] 112
Reflections 115

VERSES 68-69 **117**
Human beings are of two types
[Al-'Ankabūt 68-69] 118

PUBLISHER'S NOTE

We are in an era where creativity thrives with documentation of ideas through literatures and other aspects of Intellectual Property (IP). Writing shouldn't just be about aspiration to become a published author; it is important to delve into topics that will have positive and direct impact in the life of readers.

The book "**Embrace Your Trials: Reflections on Sūratul 'Ankabūt**" written by my brother Ahmad Adetola-Kazeem (Abu Muhsin) is a concise guide on how to manage the trials of this life and come out of them stronger with the Grace of Allāh (ﷻ). In this book, the author has employed his personal reflections and his experience in the interpretation of the Qur'ān in recent time to rejuvenate our faith in Allāh (ﷻ), especially in moments of trials.

As Muslims, we must not feel secured from the trials of Allāh (ﷻ), no matter how much we are blessed in this world. In fact, a believer should always anticipate trials. If you are always finding things easy in life, expect the hard times! If you are always finding things difficult, expect the time of ease! "Indeed, with hardship, [will be] ease" (Qur'ān 94: 6). Whatever happens to us in life, whether positive or negative are trials from Allāh (ﷻ). This book illuminates us on how to embrace those trials and swim through them with piety accepting and trusting Allāh's Decree.

Trials of life come in different ways. Allāh (ﷻ) test people through their parents, children, spouses, relatives, neighbours, friends or associates etc. Those with the greatest tests are the most beloved to Allāh (ﷻ). That is why the prophets are the most tested and Messenger is the most tested among them all. Allāh said regarding Prophet Ibrahim who was commanded to sacrifice his only son (Ismāeel):

إِنَّ هَٰذَا لَهُوَ ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ

"Indeed, this was the clear trial."
[Surah As-Saaffat 106]

Allāh tested both the father and his son with this great trial and they passed it by sticking to Allāh (ﷻ) in obedience, patience and hope. But in the present day, some Muslims need a child and they will be lured into shirk (polytheism) and they will embrace it. Subhan Allah! The worst of trials is that which takes away the faith of a believer. May Allāh (ﷻ) make it easy for us to embrace our trials and emerge victorious.

The effort of the author is highly commendable. May Allāh (ﷻ) reward him and make the book beneficial to the entire Muslim world from one generation to another till the Day of Judgment.

Abdullateef Lanre Abdullahi, MPMC, CMRC
Lead Editor, As-sudaisiy Publications, Nigeria
10th Rabiul Awwal, 1446AH
(13th September 2024)
assudaisiyy@gmail.com

FOREWORD (1)

Human lives are inevitably filled with trials which may be either positive or negative. For example, most of us view wealth as positive, it may also be a source of trial since it has the tendency to corrupt us, divert us from worshipping Allah and obscure our actual purpose in life. Almighty Allah says:

وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

*"And We test you with both evil and good by way of trial" (**Al-Anbiyaa': 35**).*

Allah tests His servants according to their levels of faith; hence the Prophets (May the peace and blessings be upon them) were the most tested. They were put through the most severe of trials. There are ways in which Allah helps, elevates and bestows his prosperity upon His servants. A believer may experience intense tribulations, such that he is completely cleansed of all his sins.

The book before us "Embrace Your Trials" is a deep and insightful exploration of this transformative truth. Through the lens of Suratul 'Ankabūt, the author masterfully weaves together Quranic teachings, prophetic stories, and heartfelt reflections. The author explored the 69 verses of Suratul 'Ankabut to expound on the wisdom underlying why we experience challenges and how we ought to overcome them.

As you journey through the pages of the book, you'll find: inspiration in Ayyub's unwavering patience, strength in Yunus's unshakeable resilience, reassurance in Ibrahim's perseverance, and comfort in knowing you're not alone.

This book is more than a guide. It is a gentle reminder that trials shape us, but don't define us. The author's versatility, sincerity, and scholarship shine through, making this work a precious companion for life's challenges. I therefore unhesitatingly recommend the book for you, while praying that it illuminates your path, comforts your heart, and fortifies your faith.

Shaykh Prof. AbdulRazzaq AbdulMajeed Alaro, mni
Professor of Islamic Law & Director of Quality Assurance, University of Ilorin, Ilorin, Nigeria. Head of Research, Studies & Translation, Union of African Scholars.
24th of Rabiu al-Awwal, 1446 (27th September, 2024).

FOREWORD (2)

A true believer in Allāh (ﷻ) must spend his entire life in complete devotion and servitude to Allāh.

Allāh says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ
ٱلْعَٰلَمِينَ [الأنعام 162)

Say, "Surely my prayer, my sacrifice, my life, and my death are all for Allāh - Lord of all worlds."

This servitude to Allāh (ﷻ) is known as Al-'Uboodiyyah. A muslim is required to imbibe this 'Uboodiyyah in both periods of joy and adversity.
Allah says:

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا
تُرْجَعُونَ ﴿٣٥﴾ [الأنبياء]

Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.

Ibn -al-Qayyim, in the introduction of his soul-lifting treatise Al-Waabil As-Sayyib captured it well when he said;

"فإن لله تعالى على العبد عبودية في الضراء كما له عبودية في السراء"...

"... for indeed, Allah requires servitude from His servant in times of hardship just as in times of ease."

During difficult times, the true servants of Allah are recognized through their genuine patience and high hope in Allah's rewards and compensation.

Allah says:

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾ ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾ [البقرة: 156]

"And We will surely test you with something of fear, hunger, and loss of wealth, lives, and fruits, but give good tidings to the patient—those who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return.'"

A true believer prospers in both times of joy and adversity because he worships with both sides of Al 'Uboodiyyah.

عن صهيب بن سنان الرومي, قال رسول الله صلى الله عليه وسلم:" عَجَبًا لأَمْرِ المُؤْمِنِ، إنَّ أمْرَهُ كُلَّهُ خَيْرٌ، وليسَ ذاكَ لأَحَدٍ إلَّا لِلْمُؤْمِنِ، إنْ أصابَتْهُ سَرَّاءُ شَكَرَ، فَكانَ خَيْرًا له، وإنْ أصابَتْهُ ضَرَّاءُ، صَبَرَ فَكانَ خَيْرًا له." [رواه مسلم]

Abu Yahya Suhaib bin Sinan (May Allah be pleased with him) reported that:
The Messenger of Allāh (ﷺ) *said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to* Allāh (ﷻ) *and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him."*

Furthermore, the believers are rewarded in relation to their patience and steadfast during difficult times.

عَنْ مُصْعَبِ بْنِ سَعْدٍ، النَّاسِ أَشَدُّ بَلاَءً قَالَ " الأَنْبِيَاءُ ثُمَّ الأَمْثَلُ فَالأَمْثَلُ فَيُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ فَإِنْ كَانَ عَنْ أَبِيهِ، قَالَ قُلْتُ يَا رَسُولَ اللهِ أَىُّ دِينُهُ صُلْبًا اشْتَدَّ

بَلاَؤُهُ وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ فَمَا يَبْرَحُ الْبَلاَءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الأَرْضِ مَا عَلَيْهِ خَطِيئَةٌ". [الترمذي]

Mus'ab bin Sa'd narrated from his father that a man said:

"O Messenger of Allah (ﷺ)! Which of the people is tried most severely?" He said: "The Prophets, then those nearest to them, then those nearest to them. A man is tried according to his religion; if he is firm in his religion, then his trials are more severe, and if he is frail in his religion, then he is tried according to the strength of his religion. The servant shall continue to be tried until he is left walking upon the earth without any sins."
*[**Tirmidhi**]*

عن أنس بن مالك . قال رسول الله صلى الله عليه : " إِنَّ عِظَمَ الجزاءِ مع عِظَمِ البلاءِ، وإِنَّ اللهَ إذا أحبَّ قومًا ابتَلاهم، فمَن رَضِي فله الرِّضى، ومَن سخِط فله السَّخطُ [الترمذي]

Anas ibn Malik (may Allāh be pleased with him) reported that the Prophet (ﷺ) said:

> "The greater the tribulation, the greater the reward. When *Allāh loves a people, He tests them. So, whoever is content will have pleasure, and whoever is discontent will have displeasure."*

This book educates and guides the reader on the nature and types of trials and how to approach them in a way that makes us better individuals, ultimately bringing about reward and spiritual elevation. The book is the result of beneficial knowledge and deep reflection on Surah Al-Ankabut.

May Allah reward our esteemed brother, Barrister Ahmad, with goodness for putting together this soul-lifting treatise.

Shaykh Sulaiman Hamzah (Abu Ahmad)
Executive Director, PureHeart Islamic Center/ Imam and khateeb Masjid-us-Salām, Ibadan.
12th of Rabiu al-Awwal, 1446 (15th September, 2024).

FOREWORD (3)

Praise be to Allāh, and peace and blessings be upon the Messenger of Allāh (ﷺ) and upon his family and companions.

I bear witness that there is no god but Allāh (ﷻ) alone, without partner, and that Muhammad is His servant and Messenger. May Allāh (ﷻ) bless him and grant him peace.

Among the blessings of Allāh (ﷻ) upon His servant is guiding him to what benefits him and providing him with a way out of every difficulty, especially when Shaitan takes control of the most important and beneficial part of his body, which is the heart. As the Prophet (ﷺ) said in the well-known hadith:

إن في الجسد مضغة إذا صلحت صلح الجسد كله وإذا فسدت فسد الجسد كله ألا وهي القلب (متفق عليه)

"There is a piece of flesh in the body, if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt, and that is the heart."

A person's guidance and righteousness, especially during trials, are better than mere knowledge, as Abdullah ibn Abbas (may Allāh (ﷻ) be pleased with him

and his father) said:

"إن الشيطان فقيه غير رشيد"

"Shaitan is knowledgeable but not guided."

Righteousness is guidance, which is sought by every intelligent person, especially during trials that people dislike and cannot avoid.

Allah says:

أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾

"Do people think that they will be left alone because they say: 'We believe,' and will not be tested?" (Surah Al-'Ankabut, 29:2).

Many people, past and present, were leaders of their communities before trials befell them, and they fell and perished in this life and the hereafter. Neither their wealth nor power nor previous leadership saved them from the devastating calamity. The story of Iblis is a warning to us. He was among the angels commanded to prostrate to Adam, but his companionship with the righteous did not benefit him during his trial. We seek refuge in Allāh from such.

Allāh (ﷻ) may place the keys to goodness in the hands of chosen individuals. He may open a way out for the afflicted through them.

The trials themselves are not the issue; the issue is how each of us deals with our inevitable trials until we are saved from them.
In the book of Tirmidhi, there is a hadith from Anas ibn Malik (may Allāh (ﷺ) be pleased with him) that the Prophet (ﷺ) said:

"إذا أراد الله بعبد خيرا صبا عليه البلاء صبا"

"When Allāh wants good for a servant, He tests him with trials."

Similarly, in the hadith of Jabir in Sahih Muslim, there is the story of the woman who was afflicted.

The scholars of the Ummah have written extensively on patience and consolation in times of trials. Following in their footsteps, our dear brother in Islam, the prominent Lawyer, Ahmad Adetola-Kazeem, has written this book **(EMBRACE YOUR TRIALS)** for the Muslims, may Allah grant him goodness. (And even non-Muslims can benefit from this book, as it is written in a clear language that most people can understand).
This book, although small in size, is great in benefit and topic. It is, in fact, the result of contemplation and reflection on the Quran, specifically Surah Al-'Ankabut and Surah Al-Anbiya.
You should know what Surah Al-'Ankabut is. It is a chapter that begins with Allāh warning the believers

against the bed of heedlessness, reminding them to seek safety from all types of trials in this world until they reach the level of awareness.

Allāh (ﷻ) mentions in this chapter what His Prophet Nuuh, the second father of humanity, peace be upon him, suffered in his call to Allāh, the Almighty.

I encourage you to read this book and benefit from it. I ask Allāh (ﷻ) to bless it. I ask Allāh (ﷻ) to grant our dear brother in Islam, Ahmad Adetola-Kazeem sincerity in this work, and make it fruitful, even if it is his first work.

In conclusion, whatever is correct in this book is from Allāh, and whatever is incorrect, I seek forgiveness of Allāh (ﷻ) for myself, the author, and all Muslims.
Glory be to You, O Allāh, and praise be onto You. I bear witness that there is no god but You. I seek Your forgiveness and turn to You in repentance.

Shaykh Shakir ibn Yusuf Abu Khadeejah As-Sanady
Founder and Director, Al-minhaaj, Da'wah Institute, Ilorin, Nigeria.
14th of Rabiu al-Awwal, 1446 (27th September, 2024).

DEDICATION

This book is dedicated to everyone feeling the pains of trials. I ask Allāh (ﷻ) to make this book a source of healing for them.

ACKNOWLEDGMENT

I thank Allāh (ﷻ) for giving me the inspiration to write this book and for making it possible to publish it. All praises and adoration are due to him.

I acknowledge my parents for being an inspiration to me and for laying the foundation upon which everything else is built. May Allāh (ﷻ) admit my father into the best part of Jannah and grant my mother the best of both worlds.

I express my gratitude to my teachers Prof. Kamaldeen Balogun, Abū Nāsir, Imam AbdulHakeem Al-Kutubi and Abu Khadijah As-Sanady for being constance sources of knowledge, inspiration and guidance for me.

I appreciate my wives, children, siblings and all members of my extended family for their support all through thick and thin. May Allāh (ﷻ) ease our affairs and grant us all the best of both worlds.

I appreciate Abdullateef Lanre Abdullah (As-sudaisiyy) and Abdul-Bāsit Balogun who encouraged me to develop my reflections on Suratul Ankabut as a stand-alone book instead of merging it with other write-ups. They were also the first set of editors of the manuscript.

I appreciate my long list of editors, who provided

meaningful suggestions on how to improve on the content of the book, Ustaz Ibrahim Olatunji, Abdul-Wasi' Kehinde Oseni, Imam Christopher Otayemi, Muhammad Umar Sani, Akinyemi Hassan, Dr. Abubakr Yekini and Adam Ibrahim.

I appreciate my sister Karamah Adebola Shogbuyi for proofreading the work.

I am indebted to Prof. Abdur-Razaaq Abdul-Majeed Alaro, Abu Ahmad Sulaiman Hamzah and Abu Khadijah As-Sanady for accepting to write the Forewords for this book.

I specially appreciate my friends and support systems, Qasim Alao, Qasim Abiodun, Abdul-Wasi' Kehinde Oseni, Akeem Oduwole (HQ), Abubakr Yekini, Nurudeen Idris, Dr Muiz Adegbenro, Yusuf Shin-Aba and Abdul-Azeez Sulaiman (OJ), Abdulhafeez Arishekola Lawal, Abdulhafeez Olabisi, Hammed Kayode Alabi, AbdulAfeez Saka, Hajia Saudat Adebimbe Adedoyin.

May Allāh (ﷻ) never abandon you all to yourselves. I humbly ask Allāh (ﷻ) to reward everyone listed and those who have supported me in one way or the other but not listed abundantly.

Ahmad Adetola-Kazeem
(Abu Muhsin)

INTRODUCTION

The Wisdom Behind The Trials We Encounter

One of my teachers once mentioned that a means by which Allāh (ﷻ) alleviates trials is through regular reading and pondering on the Qur'ān. [1]

This should inspire the believers to start reflecting on the verses of the Qur'ān as they come across them in their daily readings. Suratul Anbiya is particularly recommended for reflections as the chapter dwells on the trials encountered by some Prophets of Allāh (ﷺ). Suratul 'Ankabūt which basically talks about trials, is also highly recommended.

[1] This can be inferred from Q17:82 where Allah says "We send the Qur'an as a healing and mercy for the believers."

The written reflections from the Tafsir of Suratul Ankabut is what inspired this book.

Trials are a part of our existence. Allāh (ﷻ) created us with our trials to raise our status and also test our sincerity in belief and worship.

Allāh (ﷻ) says:

ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ ﴿٢﴾

"˹He is the One˺ Who created death and life in order to test which of you is best in deeds. And He is the Almighty, All-Forgiving. (Q 67:2)".

Allāh (ﷻ) also says:

هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

"Is there not a period when each human is nothing yet worth mentioning? For˹ indeed, We ˹alone˺ created humans from a drop of mixed fluids, ˹in order˺ to test them, so We made them hear and see. We already showed them the Way,

whether they ˹choose to˺ be grateful or ungrateful." (Q76:1-3)

Allāh (ﷻ) also says:

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ﴿٢١٤﴾

"Do you think you will be admitted into Paradise without being tested like those before you? They were afflicted with suffering and adversity and were so ˹violently˺ shaken that ˹even˺ the Messenger and the believers with him said, "When will Allah's help come?" Indeed, Allah's help is ˹always˺ near." (Q2:214)

Allāh (ﷻ) also says:

وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾

"We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure." (Q2:155)

Before delving into the focus of this book, let's look at some reasons why Allāh (ﷻ) tests us and the outcomes of the trials for the patient ones as exemplified by some Prophets in Suratul Anbiyā.

1. Trials and tribulations come in various forms and for different reasons. Yunus was swallowed by the whale because he failed to fulfill one of the instructions of Allāh (ﷻ) about his mission to his people. Ayyub faced sickness, the loss of family, and wealth as a test of his patience, steadfastness, and sincerity. Zakariyyah was tested with childlessness to draw him closer to worship, good deeds, and humility.

2. Any trial that befalls you as a believer in Allāh (ﷻ) would yield one or more of the following; firstly, Allāh (ﷻ) may use it to expiate your sins, cleansing you and bringing you closer to spiritual purity. Secondly, He may use the trial to help build and strengthen your character, shaping you into a more patient and forbearing servant. Through enduring hardships, you develop resilience, fortitude, and a deeper understanding of reliance on Allāh (ﷻ). Thirdly, Allāh (ﷻ) may want to draw you nearer to Him through worship and devotion. Trials often serve as reminders of our dependence on Allāh (ﷻ) and can inspire us to increase our acts of worship, good deeds, and humility. By turning to Him in

times of difficulty, we cultivate a stronger, more sincere relationship with our Creator. In every trial, there is divine wisdom and opportunity for personal and spiritual growth.

3. Allāh (ﷻ) relieved the Prophets (May Allah's peace and blessings be upon them) of their pains and worries through their supplications. Yunus recognized he had sinned against Allāh (ﷻ), he was inspired to admit his sins and glorify Allāh (ﷻ). He said:

لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾

"There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers" (Q21:87)

He didn't ask to be saved from the belly of the Whale but sought forgiveness. This supplication as concise as it is, is efficacious for all challenges one may be confronted with according to the words of the Prophet (ﷺ)in the Hadith below:

عَنْ سَعْدٍ، قَالَ قَالَ رَسُولُ اللهِ صلى الله عليه وسلم "
دَعْوَةُ ذِي النُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ لاَ إِلَهَ إِلاَّ أَنْتَ

سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ . فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلاَّ اسْتَجَابَ اللَّهُ لَهُ" .

On the authority of Sa`d, who said that the Messenger of Allāh (ﷺ) said:

"The supplication of Dhun-Nun (Prophet Yunus) when he supplicated, while in the belly of the whale was: 'There is none worthy of worship except You, Glory to You, Indeed, I have been of the transgressors. (Lā ilāha illā anta subḥānaka innī kuntu minaẓ-ẓālimīn)' So indeed, no Muslim supplicates with it for anything, ever, except Allah responds to him". [2]

Ayyūb upon realizing that the only thing left was his tongue and his heart after he had lost everything said:

أَنِّي مَسَّنِيَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾

"Indeed, adversity has touched me, and You are the most merciful of the merciful." (Q21:83)

[2] Jami at- Tirmidhi 3505 (Shaykh Al-Albany graded it *Sahih*).

When life becomes difficult and you are sick or losing all that you have worked for, remember the supplication of Ayyub.

If your life worries are about the fruit of the womb, then don't despair. You will find solace and help in the Dua of Zakariyyah:

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

"My Lord, do not leave me alone [with no heir], while You are the best of inheritors." (Q21:89)

Make the above supplications sincerely and with utmost belief, and it will surely be accepted.

4. Allāh (ﷻ) accepted their supplication beyond what they asked for. The Noble Prophet Ibrahim supplicated to Allah when he was thrown into fire.

عَنْ ابْنِ عَبّاسٍ: حَسْبُنَا اللّهُ وَنِعْمَ الْوَكِيلُ قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السّلَام حِينَ أُلْقِيَ فِي النّارِ.

Ibn Abbas reported: Abraham, upon him be peace, said when he was thrown into the fire, "Allah is enough for us, and excellent is he as the guardian." [3]

3 Ṣaḥīḥ al-Bukhārī 4287

Allāh (ﷻ) did not put the fire out by any external object or person but told the fire to be cool and habitable for him. Allāh (ﷻ) said He saved him, and He gave him an extra favour of righteous offspring (Ishaq and Yakub) and he made them leaders who were inspired to guide people, establish prayers, pay zakat and devoted to worship. Furthermore, Yūnus was saved from the belly of the Whale and had his anxiety removed. For Ayyub, Allāh (ﷻ) wiped his tears, healed him, returned his family and wealth in double fold. For Zakariyyah, Allāh (ﷻ) cured his wife and gave him a Prophet as a son (Yahya) when he was over 90 years and his wife over 80 years.

TRIAL IS A SIGN OF ALLAH'S LOVE

Therefore, whenever trials come from Allāh (ﷻ), let us bear with patience. He always has better things in stock for us. If only we can be patient and draw closer to him with worship, good deeds and sincere supplications.

If you are facing trials that appear too much for you to bear, take solace in the Hadith below:

عَنْ سَعْدٍ، قَالَ قُلْتُ يَا رَسُـــولَ اللهِ أَيُّ النَّاسِ أَشَدُّ بَلاَءً

قَالَ "الأَنْبِيَاءُ ثُمَّ الأَمْثَلُ فَالأَمْثَلُ فَيُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ فَإِنْ كَانَ دِينُهُ صُلْبًا اشْتَدَّ بَلاَؤُهُ وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ فَمَا يَبْرَحُ الْبَلاَءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الأَرْضِ مَا عَلَيْهِ خَطِيئَةٌ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

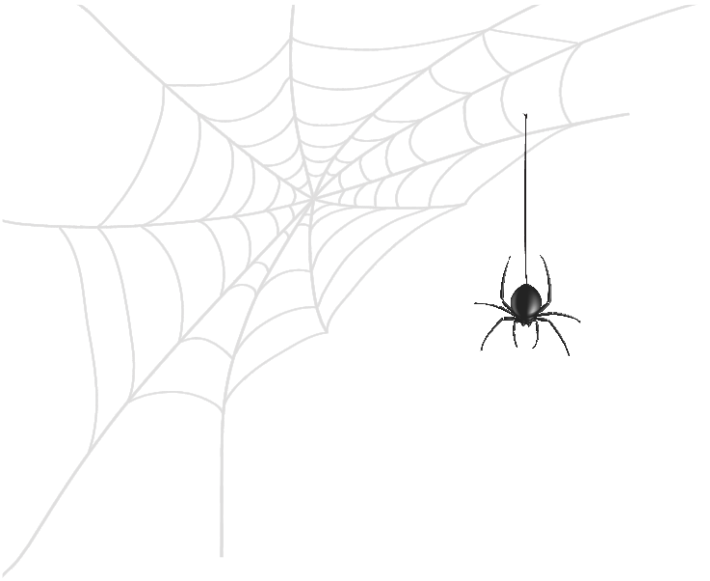
Sa'd ibn Abi Waqqas reported: I said, "O Messenger of Allāh, which people are tested most severely?" The Messenger of Allāh (ﷺ), peace and blessings be upon him, said, "They are the prophets, then the next best, then the next best. A man is put to trial according to his religion. If he is firm in his religion, his trials will be more severe. If he is weak in his religion, he is put to trial according to his strength in religion. The servant will continue to be put to trial until he is left walking upon the earth without any sin." [4]

[4] Jami at-Tirmidhī 2398 (Shaykh Al-Albany graded it *Sahih)*

Shaykh Sulayman Ar-Ruhayli in one of his lectures said:
"When some of the Salafs (Pious Predecessors) are not encountering trials, they check themselves. 'What is wrong with me, why is Allāh (ﷻ) not trying me'? (They wonder) because they know that trials and Allāh (ﷻ) love go hand in hand. 'Verily when Allāh (ﷻ) loves His slave He tries him. 'The trial could be to remind him in order to veer him off his heedlessness; or to forgive him his sins; or to raise his Rank with Him (Allāh ﷻ)" [5]

[5] https://fb.watch/uxpXZEVmP5/ (Accessed on 11th August 2024)

VERSES
1-6



سُورَةُ العَنكَبُوتِ

Al-'Ankabūt **v1-6**

The Test Of Allāh Is Guaranteed For Everyone

الٓمٓ ﴿١﴾ أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمْ لَا
يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ
صَدَقُواْ وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ﴿٣﴾ أَمْ حَسِبَ ٱلَّذِينَ يَعْمَلُونَ
ٱلسَّيِّـَٔاتِ أَن يَسْبِقُونَا ۚ سَآءَ مَا يَحْكُمُونَ ﴿٤﴾ مَن كَانَ يَرْجُواْ لِقَآءَ
ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَءَاتٍ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٥﴾ وَمَن جَٰهَدَ
فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ ۚ إِنَّ ٱللَّهَ لَغَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٦﴾

(1) Alif-Lãm-Mĩm.

(2) Do people think once they say, "We believe," that they will be left without being put to the test?

(3) We certainly tested those before them. And 'in this way' Allāh (ﷻ) *will clearly distinguish between those who are truthful and those who are liars.*

(4) Or do the evildoers 'simply' think that they will escape Us? How wrong is their judgment!

(5) Whoever hopes for the meeting with Allāh (ﷻ)*, 'let them know that' Allāh's appointed time is sure to come. He is the All-Hearing, All-Knowing.*

(6) And whoever strives 'in Allāh's cause', only does so for their own good. Surely Allāh (ﷻ) *is not in need of 'any of' His creation.*

The first six verses of Suratul 'Ankabūt detail the inevitability of Allāh's test on the believers and how it serves to identify the true servants of Allāh (ﷻ). These trials are not a form of punishment for Muslims; rather, they are akin to the refining process a gold bar undergoes to become shiny and desirable.

1. Inevitability of Trials: Believers will undoubtedly face challenges as a test of their faith and commitment.

2. Purpose of Trials: These trials serve to distinguish

genuine believers who remain steadfast in their devotion from those whose faith may waver under pressure.

3. Positive Outcome: Just as gold is purified through fire, believers are strengthened and purified through their trials, emerging stronger and more resilient in their faith.

Below are some highlights from the Chapter:

1. The disjointed letters at the beginning of the Chapter is one of the miracles of the Qur'ān. It confounded the *Kuffār* and literary giants of Makkah.

2. There are 28 Surahs of the Qur'ān starting with these letters and most times Allāh (ﷻ) talks about the Qur'ān immediately after these letters.

3. In this particular Surah, Allāh (ﷻ) did not directly mention the Qur'ān after the letters but Allāh (ﷻ) says we will be tested once we profess Ēmān (faith). Scholars of *Tafsir* say it is Ēmān in the Qur'ān. We can't profess Ēmān without believing in the Qur'ān.

4. We will be compulsorily tested once we profess faith. The test is to verify the truth in what we orally profess and to separate the true believers from the hypocrites. We read many other verses of the Qur'ān which attest to this fact. Allāh (ﷻ) will certainly

distinguish between those who have ˹sure˺ faith and the hypocrites. (Q29:11)

5. The intensity of the trials you face may be an indication of your high status before Allāh (ﷻ). The Prophet (ﷺ) said in an authentic Hadith: "The people who face the most difficult tests are the prophets, then the righteous, then those following them in degree. A person is tried according to his religion. So, if there is firmness in his religion, then the trial is increased, and if there is a weakness, then it is lightened. Verily a trial remains with a servant until he walks the earth having no sin left upon him." [6]

REFLECTIONS

1. Trials and Tribulations are a must for everyone who professes Ēmān (Faith). The Trials are sometimes in the form of external oppression from people who harm us physically or by words or through our wealth, relatives or health.

2. Those before us were tested and the righteous ones amongst them were patient and hopeful of

[6] Jami' at-Tirmidhi 2398 (Shaykh Al-Albany graded it *Sahih)*

Allāh (ﷻ) assistance through the test. The Prophet (ﷺ) mentioned to the Sahabahs that the people before them were tried, some of them had combs made of steel pierced into their skins and their skins were combed off their bones yet they withstood the test with patience. [7]

3. The companions of the Prophet (ﷺ), Ammar Bn Yāsir, his parents and others like Bilal (may Allāh (ﷻ) be pleased with them) were tortured in the scorching sun and humiliated for a long time for accepting Islam, yet they withstood the test.
   The Prophet (ﷺ) will console and encourage them by saying:

صبرا آل ياسر فإن موعدكم الجنّة

4. "Be patient Oh Family of Yāsir, your guaranteed abode is Jannah." [8] To you also, I admonish that you bear your trials with patience, the reward for your patience is Jannah.

Allāh (ﷻ) says:

---

[7] Sahih al-Bukhari 3612

[8] Al-Hakim 5666 (Shaykh Al-Albany graded it *Sahih)*

"So, Allāh (ﷻ) will protect them from the horror of that Day and give them radiance and happiness, and will reward them for what they patiently endured (with) a garden (in paradise) and silk (garments)". (Q 76:12-13)

5. Imam Ahmad Bn Hanbal was publicly flogged and dragged behind a donkey on the streets in humiliation. On the night before the flogging, he met a serial criminal, Abu Layth, who had been flogged 18,000 strokes combined for various crimes. Abu Layth told Imam Ahmad that if he could be patient with the punishment despite being on an evil path, Imam Ahmad was more deserving of being patient. He said فاصبر أنت في سبيل الله يا أحمد be patient on the part of Allāh (ﷻ) Oh Ahmad. [9] Imam Ahmad said the advice from Abu Layth made it easier for him to bear the pain. I advise you Oh reader "Bear your trials with patience".

6. Only the true believer will be patient during trials, the hypocrites will run helter-skelter seeking

[9] Sifatus Safwah, P. 436

assistance through Haram means or even leaving the fold of Islam. A similar lesson is drawn from Quran 22: 11-13 where Allāh (ﷻ) says:

"And there are some who worship Allāh (ﷻ)on the verge (of faith): if they are blessed with something good, they are content with it; but if they are afflicted with a trial, they relapse (into disbelief), losing this world and the Hereafter. That is (truly) a clear loss. He calls besides Allāh (ﷻ) what can neither harm nor benefit them. That is (truly) the farthest one can stray. He invokes those whose worship leads to harm, not benefit. What an evil patron and what an evil associate!"

7. The fact that disbelievers fail to profess faith is not a safety from the test of Allāh (ﷻ). This is one the implications of verse four. The thought of the disbelievers that they will not be called to answer for their deeds is a stupid one. A similar lesson can be drawn from Quran 64: 7 where Allāh (ﷻ) says, "The disbelievers claim they will not be resurrected. Say, ˹O Prophet, Yes, by my Lord, you will surely be resurrected, then you will certainly be informed of what you have done. And that is easy for Allāh (ﷻ)."

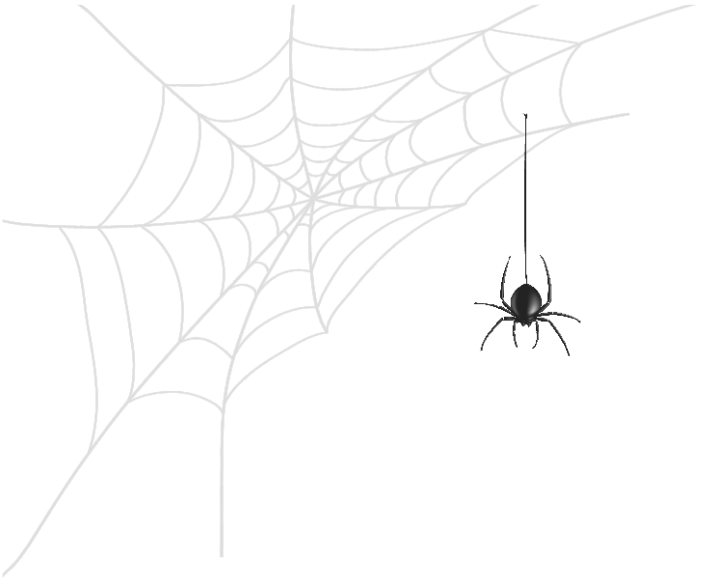
7. For those who hope to meet Allāh (ﷻ) by engaging in compulsory and supererogatory acts of worship and relating with others with good character, they

will surely meet Allāh (ﷻ) and the time of meeting him is very near.

8. Allāh (ﷻ) says He hears the silent thoughts and the speeches of everyone, the righteous and the evil ones likewise. He also hears the prayers of the righteous. He is the All-Knowing, He knows all our secret and open actions and He will reward everyone in accordance with their actions and intentions.

9 Whatever you do of good action, like being patient and persevering when Allāh (ﷻ) tests you is only for your own good, you will get the reward in full. Your acts of worship or disobedience add nothing to Allāh's worth neither does it reduce anything of Him. Allāh (ﷻ) is sufficient from Mankind, Jinns, Animals, Plants and their acts of Worship.

VERSES 7 - 9



سُورَةُ العَنكَبُوتِ
Al-'Ankabūt **v7-9**

When Parents Are Sources Of Trials

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ
وَلَنَجۡزِيَنَّهُمۡ أَحۡسَنَ ٱلَّذِي كَانُواْ يَعۡمَلُونَ ﴿٧﴾ وَوَصَّيۡنَا ٱلۡإِنسَٰنَ بِوَٰلِدَيۡهِ
حُسۡنٗاۖ وَإِن جَٰهَدَاكَ لِتُشۡرِكَ بِي مَا لَيۡسَ لَكَ بِهِۦ عِلۡمٞ فَلَا تُطِعۡهُمَآۚ
إِلَيَّ مَرۡجِعُكُمۡ فَأُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ﴿٨﴾ وَٱلَّذِينَ ءَامَنُواْ
وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَنُدۡخِلَنَّهُمۡ فِي ٱلصَّٰلِحِينَ ﴿٩﴾

(7) As for those who believe and do good, We will certainly absolve them of their sins, and reward them according to the best of what they used to do.

(8) We have commanded people to honour their parents. But if they urge you to associate with Me what you have no knowledge of, then do not obey them. To Me you will 'all' return, and then I will inform you of what you used to do.

(9) Those who believe and do good will surely be admitted by Us into 'the company of' the righteous.

One of the trials Allāh (ﷻ) subjects His servants to is the trial involving relatives and loved ones. A particularly challenging trial occurs when a child is righteous, but one or both parents have gone astray and strive to lead the child away from the path of righteousness. In such cases, the child must remain steadfast in his or her faith and adhere to the principles of Islam, despite the pressures, temptations and harm emanating from their loved ones.

REFLECTIONS

1. The eighth verse of *Suratul Ankabūt* was revealed because of an incident involving Sa'ad bn Abi Waqqas (May Allāh (ﷻ) be pleased with him) and his mother. When he accepted Islam, his mother gave him the option of either returning to idol

worship or she kills herself by starving and he would have to live with shame of being the cause of his mother's death forever. Sa'ad (May Allāh (ﷻ) be pleased with him) told his mother that if she had 100 lives and she lost them one after the other, he would not abandon Islam and if his mother wanted, she could eat or abandon eating. [10]

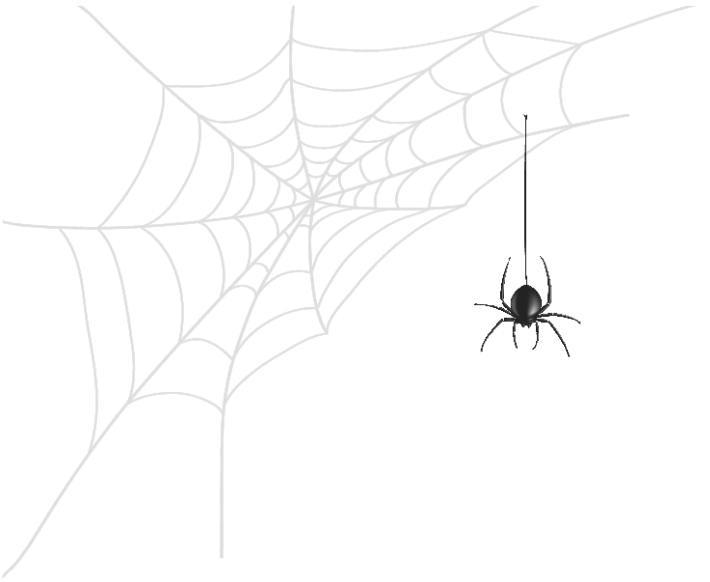
2. Allāh (ﷻ) commended Sa'ad (May Allāh (ﷻ) be pleased with him) for his steadfastness on the deed but corrected him to still show kindness irrespective of the conduct of his parents.

3. Allāh (ﷻ) says, "We have commanded people to honour their parents. But if they urge you to associate with Me what you have no knowledge of, then do not obey them. To Me you will 'all' return, and then I will inform you of what you used to do."

4. We shouldn't obey our parents when they lure us to commit shirk or other sins. We must remain kind to them in words, actions and spending on them.

[10] *Mukhtasar Tafsir Al-Bagahwi (2/713); Sahih Muslim 1748*

VERSES
10 - 13



سُورَةُ العَنكَبُوتِ

Al-'Ankabūt **v10-13**

Don't Fall For The Antics Of The Disbelievers

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِىَ فِى ٱللَّهِ جَعَلَ فِتْنَةَ
ٱلنَّاسِ كَعَذَابِ ٱللَّهِ وَلَئِن جَآءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا
مَعَكُمْ ۚ أَوَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِمَا فِى صُدُورِ ٱلْعَٰلَمِينَ ﴿١٠﴾ وَلَيَعْلَمَنَّ
ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَلَيَعْلَمَنَّ ٱلْمُنَٰفِقِينَ ﴿١١﴾ وَقَالَ ٱلَّذِينَ
كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ ٱتَّبِعُوا۟ سَبِيلَنَا وَلْنَحْمِلْ خَطَٰيَٰكُمْ
وَمَا هُم بِحَٰمِلِينَ مِنْ خَطَٰيَٰهُم مِّن شَىْءٍ ۖ إِنَّهُمْ لَكَٰذِبُونَ
﴿١٢﴾ وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ۖ وَلَيُسْـَٔلُنَّ يَوْمَ
ٱلْقِيَٰمَةِ عَمَّا كَانُوا۟ يَفْتَرُونَ ﴿١٣﴾

(10) There are some who say, "We believe in Allāh (ﷻ)*," but when they suffer in the cause of* Allāh (ﷻ)*, they mistake 'this' persecution at the hands of people for the punishment of* Allāh (ﷻ)*. But when victory comes from your Lord, they surely say 'to the believers', "We have always been with you." Does* Allāh (ﷻ) *not know best what is in the hearts of all beings?*

(11) Allāh (ﷻ) *will certainly distinguish between those who have 'sure' faith and the hypocrites.*

(12) The disbelievers say to the believers, "'Just' follow our way, and we will bear 'the burden of' your sins." But they would never 'want to' bear any of the believers' sins. They are simply lying.

(13) Yet they will certainly 'be made to' carry their own burdens, as well as other burdens along with their own. And they will surely be questioned on Judgment Day about what they used to fabricate.

After Allāh (ﷻ) speaks about the trials faced by a righteous child at the hands of their parents and how the child should navigate these challenges with patience and steadfastness, He turns to the broader issue of the persecution faced by believers from the enemies of Allāh (ﷻ). Allāh (ﷻ) talks about trials of the torture and pains emanating from the enemies of Allāh (ﷻ) and how the hypocrites react to it.

Allāh (ﷻ) says "There are some who say, "We believe in Allāh (ﷻ)," but when they suffer in the cause of Allāh (ﷻ), they mistake 'this' persecution at the hands of people for the punishment of Allāh (ﷻ). But when victory comes from your Lord, they surely say 'to the believers', "We have always been with you." Does Allāh (ﷻ) not know best what is in the hearts of all beings?" (Q29:10)

The subsequent verses highlight the continuous attempts of the disbelievers to lead the believers astray through temptations and false promises, aiming to divert them from the path of righteousness. The focus here is on the relentless efforts of the disbelievers to undermine the faith of the believers by enticing them with unrealistic and deceitful promises. This serves as a reminder of the various tactics employed by those who oppose the truth, using manipulation and allurements to weaken the believers' resolve.

Additionally, Allāh (ﷻ) exposes these tricks and reassures the believers that the deceivers will face a severe reckoning. On the Day of Judgment, they will be subjected to double punishment, a consequence of their persistent efforts to mislead the faithful. This divine retribution underscores the importance of remaining steadfast in faith and being wary of the ploys of those who seek to corrupt it.

REFLECTIONS

1. Professing faith with the tongue alone has no benefit.

2. There is divine wisdom in the persecution the believer faces because of the faith he professes.

3. Trials are tests which distinguish the truthful ones from others, if not for the tests, it is easy for anyone to say, "I am a Believer".

4. If Ēmān is not well grounded in the mind, the one who is persecuted will turn towards disbelief due to the agony faced from the tests.

5. The hypocrites will be on the side of the believers in times of ease and they abandon them during trials and when faced with difficulties.

6. Help and victory lie with Allāh alone.

7. Allāh (ﷻ) warns us against hypocrisy because He is well aware of what is in everyone's mind and will reward accordingly.
8. He will reveal the believers and the hypocrites in due cause.

9. The disbelievers are very deceitful, they promise things that they are unable to fulfil all in a bid to lure the Muslims to the path of destruction. As it is now, so it was in the past.

أخرج الفريابي وابن أبي شـــــيبة وعبد بن حميد وابن جـريـر وابن المنذر وابن أبي حاتم عن مجاهد رضي الله عنه }وقال الذين كفروا للذين آمنوا اتبعوا ســـــبيلنا ولنحمل خطاياكم{ قال: قول كفار قــريش بمكة لمن آمن منهم قالولا نبعث نحن ولا أنــتم، فاتــبعونا فإن كان عليكم شيء فعلينا.

It was reported in Al-Musanaf, that Abu Jahl and other leaders of Quraysh would approach those going to the Prophet ﷺ to accept Islam and they would say "We are not going to be raised (after death) and you won't be raised too, and even if we are all raised, we are going to bear the burdens (of your sins). [11]

10. Allāh (ﷻ) responds to them in verse 13 that

[11] Al Musanaf (14/301)

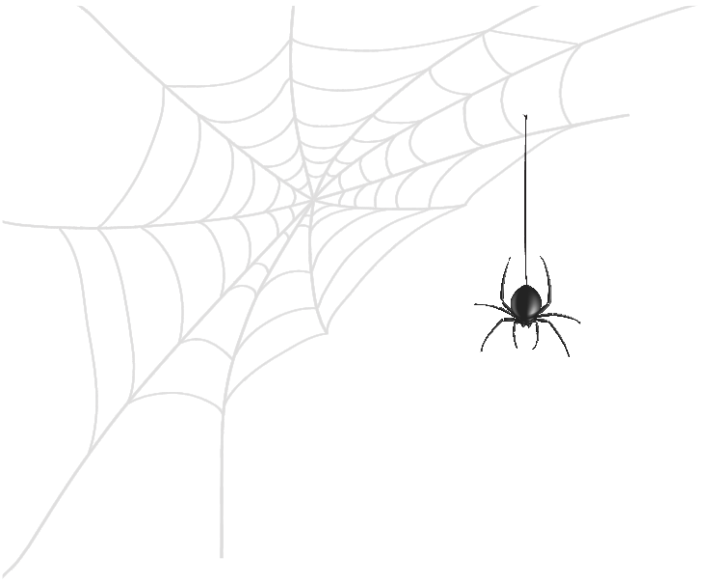
"they will certainly 'be made to' carry their own burdens, as well as other burdens (the burdens of those they lured) along with their own. And they will surely be questioned on Judgment Day about what they used to fabricate."

11. No human will ever wish to bear the sins of another on the day of resurrection even if they are the closest in relationship. Allah says:

ثَوَابًا لِّكُلِّ أَمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

"For then everyone will have enough concern of their own." (Q80:37)

VERSES
14 - 15



سُورَةُ العَنكَبُوتِ

Al-'Ankabūt **v14-15**

The Trials Of Nuh: A Lesson To The Caller

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا
خَمْسِينَ عَامًا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمْ ظَٰلِمُونَ ﴿١٤﴾ فَأَنجَيْنَٰهُ
وَأَصْحَٰبَ ٱلسَّفِينَةِ وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ ﴿١٥﴾

(14) Indeed, We sent Noah to his people, and he remained among them for a thousand years, less fifty. Then the Flood overtook them, while they persisted in wrongdoing.

(15) But We delivered him and those in the Ark, making it a sign for all people.

Prophet Nuh called to Allāh (ﷻ) for 950 years, yet less than 80 people accepted his message. One of his sons also rejected his message.

REFLECTIONS

1. Nuh was very strategic in his methodology. He called his people day and night, in the open, in secret, combined both methods, yet his message was rejected. It goes to show that our strategy alone is not enough to make us win.

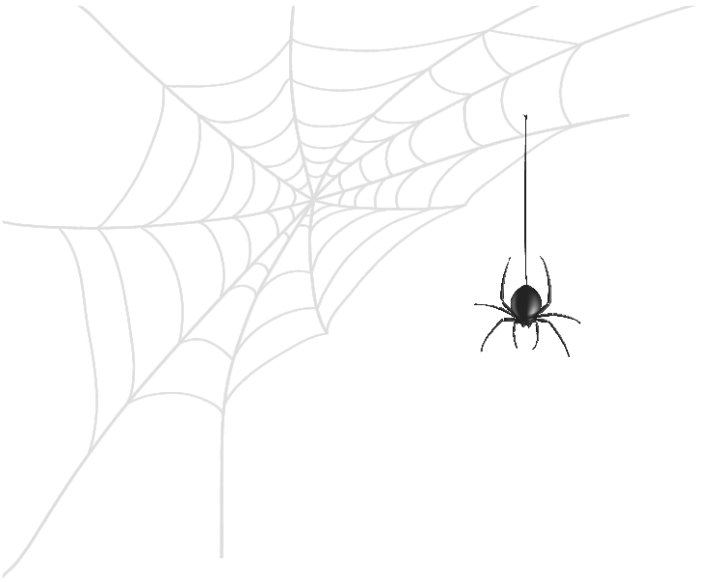
2. The Ultimate success is that Allāh (ﷻ) accepts our efforts. Despite the Dawah efforts of Nuh appearing not successful in terms of numbers, Allāh (ﷻ) uplifted him, raised his status amongst His messengers, accepted his supplications and made him a worthy example for subsequent generations.

3. Our piety is not a guarantee that our wives and children will be pious. Nuh was a Prophet and Messenger of Allāh (ﷻ), yet Allāh (ﷻ) tested him with a horrible wife and son.

   Let's keep praying that Allāh (ﷻ) makes our spouses and children the coolness of our eyes. [12]

[12] [Q11:42-43]; [Q66:10]

VERSES
16 - 25



سُورَةُ العَنكَبُوتِ

Al-'Ankabūt **v16-25**

Prophet Ibrahim: A Worthy Example On How To Navigate Trials

وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن
كُنتُمْ تَعْلَمُونَ ﴿١٦﴾ إِنَّمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ
إِفْكًا ۚ إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَٱبْتَغُوا۟
عِندَ ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥ ۖ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِن
تُكَذِّبُوا۟ فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ
ٱلْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا۟ كَيْفَ يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥٓ ۚ إِنَّ
ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿١٩﴾ قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ بَدَأَ
ٱلْخَلْقَ ۚ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْءَاخِرَةَ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾
يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ ۖ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾ وَمَآ أَنتُم

بِمُعْجِزِينَ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيٍّ
وَلَا نَصِيرٍ ﴿٢٢﴾ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ أُو۟لَـٰٓئِكَ يَئِسُوا۟
مِن رَّحْمَتِى وَأُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ
إِلَّآ أَن قَالُوا۟ ٱقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ
لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾ وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَـٰنًا مَّوَدَّةَ بَيْنِكُمْ
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ ٱلْقِيَـٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ
وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن
نَّـٰصِرِينَ ﴿٢٥﴾

(16) And 'remember' when Abraham said to his people, "Worship Allāh (ﷻ)*, and fear Him. This is better for you, if only you knew.*

(17) You worship besides Allāh (ﷻ) *nothing but idols, simply creating lies 'about them'. Those you worship besides* Allāh (ﷻ) *certainly cannot give you any provision. So seek provision from* Allāh (ﷻ) *'alone', worship Him, and be grateful to Him. To Him you will 'all' be returned.*

(18) If you 'Meccans' persist in denial, so did 'many' communities before you. The Messenger's duty is only to deliver 'the message' clearly."

(19) Have they not seen how Allāh (ﷻ) *originates the creation then resurrects it? That is certainly easy for* Allāh (ﷻ).

(20) Say, 'O Prophet,' "Travel throughout the land and see how He originated the creation, then Allāh (ﷻ) *will bring it into being one more time. Surely* Allāh (ﷻ) *is Most Capable of everything.*

(21) He punishes whoever He wills and shows mercy to whoever He wills. And you will 'all' be returned to Him.

(22) And you cannot escape Him on earth or in heaven. Nor have you any protector or helper besides Allāh (ﷻ)*."*

(23) As for those who disbelieve in Allāh's signs and the meeting with Him, it is they who will have no hope in His mercy. And it is they who will suffer a painful punishment.

(24) But the only response of Abraham's people was to say: "Kill him or burn him!" But Allāh (ﷻ) *saved him from the fire. Surely in this are signs for people who believe.*

(25) He said 'to his people', "You have taken idols 'for worship' instead of Allāh (ﷻ)*, only to keep 'the bond of' harmony among yourselves in this worldly life. But on the Day of Judgement, you will disown and curse one*

another. Your home will be the Fire, and you will have no helper!"

These verses take us through the miraculous experiences of Prophet Ibrahim, his unyielding faith and courage, as well as boldness and great steadfastness amidst persistent threats. He remained steadfast in his stand on the truth, taking up his mission with full determination in the face of threats on his life by his father and his community.

Through his unparalleled wit and wisdom as inspired by Allāh (ﷻ) even before his prophethood, [13] Prophet Ibrahim made clear the fact that idol worshiping was futile and deceitful. He challenged the validity and power of the idols his community worshiped by discussing and dialoguing about their apparent weaknesses and their inability to harm or benefit anyone. His arguments indeed had an effect in unmasking the irrationality of idol worship and the wisdom of Tawhid (the oneness of Allāh (ﷻ).

Because his message was very powerful and his zeal unparalleled, the people of his community threatened violence and harm against him. They decided to make an example of Ibrahim by catapulting him into a

[13] (Q21:51)

massive fire, intending to burn him to cinders. Yet, by the will of Allāh (ﷻ), a miracle of His might and mercy intervened as He commanded the fire to be cool and soothing for Ibrahim, and the destruction intended by his adversaries turned into a scene of divine protection, support and never-before witnessed miracle. This event is such a brilliant example of how Allāh (ﷻ) saves and protects His loyal servants against all odds.

RELECTIONS

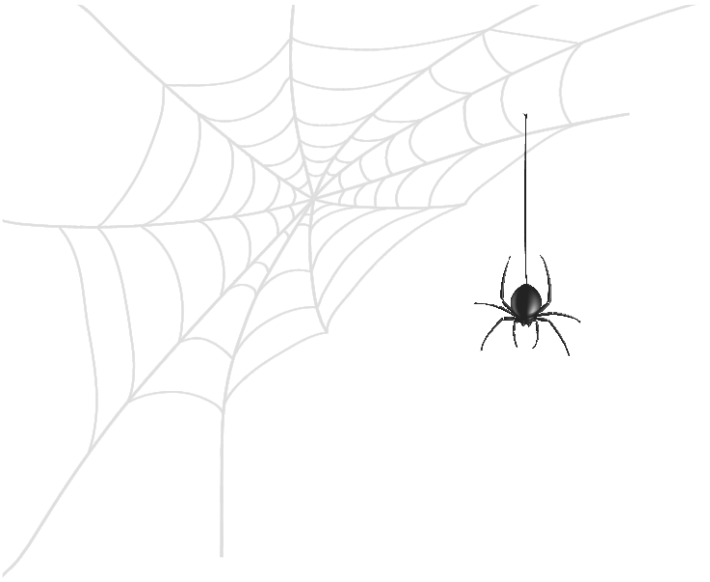
1. The life of Prophet Ibrahim teaches us invaluable lessons about the power of faith and standing up for our belief despite any odds and threats.

2. His story teaches us how to be sincere and to have trust in Allāh (ﷻ), for He knows best whatever is happening to us. We cannot give up our faith in such cases because we should also have belief that Allāh (ﷻ) is with us and can protect us from any calamity or harm.

3. The legacy of Prophet Ibrahim was not only in his time, but it has become eternal lessons that taught everyone the power of right belief and gave out unbelievable outcomes for which the heart searches and the soul thirsts and which come out from complete trust in Allāh.

4. His life had been one of patience, courage, and firm adherence to truth, laying down examples for all the believers of the faith to carry and uphold with courage and determination.

VERSES
26 - 27



سُورَةُ العَنكَبُوتِ

Al-'Ankabūt **v26-27**

A Bountiful Reward For Patience And Steadfastness

۞ فَـَٔامَنَ لَهُۥ لُوطٌ ۘ وَقَالَ إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾

(26) So Lot believed in him. And Abraham said, "I am emigrating 'in obedience' to my Lord. He 'alone' is indeed the Almighty, All-Wise."

(27) We blessed him with Isaac and 'later' Jacob, and reserved prophethood and revelation for his descendants. We gave him his reward in this life, and in the Hereafter, he will certainly be among the righteous.

REFLECTIONS

1. Prophet Ibrahim faced numerous trials with patience and perseverance. Very few people accepted his message. Prominent amongst those who accepted his message are His wife Sarah and his nephew Lut. Lut became a Prophet and Sarah became a mother of generations of Prophets.

2. There is a beautiful mentorship lesson from the relationship between Prophet Ibrahim and Prophet Lut. Lut was guided through the preaching of Ibrahim. When the angels were embarking on destroying the people of Lut, Ibrahim made a case for his safety even though the Angels were not oblivious of that fact. This points to the need for upright guardians and mentors who will explain Allah's limits to us in their dealings with Allāh (ﷻ), our fellow humans, and other creatures.

3. His wife was barren for years, and when Allāh

(ﷺ)finally blessed them with a child, He tested Ibrahim's faith by asking him to sacrifice that child. Through his steadfastness, hospitality, and beautiful supplications, Allāh (ﷻ) raised his rank further.

4. From Ibrahim's offspring came many Prophets and Messengers, and all revealed books were sent through his lineage. Allāh (ﷻ) granted him a good mention among later generations, and the mention will last until the end of time.

The Inspiring Supplications of Prophet Ibrahim

Below are some supplications of Prophet Ibrahim, demonstrating his intentionality about his well-being and that of his descendants:

1. Supplication for Righteous Offspring

رَبِّ هَبْ لِي مِنَ ٱلصَّٰلِحِينَ ﴿١٠٠﴾

"Oh my Lord, bless me with righteous offsprings." (Q37:100)

رَبِّ ٱجْعَلْنِي مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾

" My Lord! Make me and those ˹believers˺ of my descendants keep up prayer. Our Lord! Accept my invocations." (Q14:40)

2. Supplication for Wisdom and Righteousness

إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ﴿٨٥﴾

"My Lord! Grant me wisdom and join me with the righteous. Grant me a mention (reputation) of honor among later generations. Make me one of the inheritors of the Garden of Bliss. And do not disgrace me on the Day all will be resurrected." (Q26:83-85)

3. Supplication for Acceptance of Deeds

رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾

"Our Lord! Accept 'this' from us. You are indeed the All-Hearing, All-Knowing." (Q2:127)

4. Supplication for Submission and Guidance

رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا

مَنَاسِكَنَا وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾

"Our Lord! Make us 'fully' submit to You and from our descendants a nation that will submit to You. Show us our rituals and turn to us in grace. You are truly the Accepter of Repentance, Most Merciful." (Q2:128)

5. Supplication for his parents and the believers

رَبَّنَا ٱغْفِرْ لِي وَلِوَٰلِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ﴿٤١﴾

"Our Lord! Forgive me, my parents, and the believers on the Day when the judgment will come to pass." (Q14:41)

However, he stopped supplicating for his father when he died as a disbeliever.

Allāh (ﷻ) said:

"As for Ibrahim's prayer for his father's forgiveness, it was only in fulfilment of a promise he had made to him. But when it became clear to Ibrahim that his father was an enemy of Allah, he broke ties with him. Abraham was truly tender-hearted, forbearing." (Q9:114)

6. Supplication for a Messenger among Descendants

رَبَّنَا وَٱبۡعَثۡ فِيهِمۡ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَيُزَكِّيهِمۡۚ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١٢٩

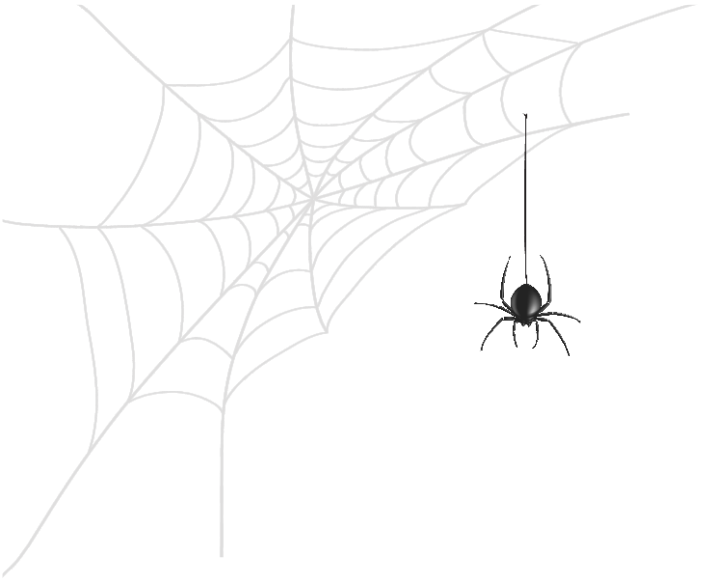
"Our Lord! Raise from among them a messenger who will recite to them Your revelations, teach them the Book and wisdom, and purify them. Indeed, You 'alone' are the Almighty, All-Wise." (Surah Al-Baqarah 2:129)

These supplications of Prophet Ibrahim reflects his foresight and commitment to his progeny's spiritual well-being. Allah accepted his prayers by raising many Messengers from his progeny including the best of Messenger and indeed mankind in person of the Prophet Muhammad (ﷺ).

We should also adopt these supplications as a daily routine to earn similar favours from Allāh.

Through these examples, we learn the importance of patience, perseverance, and continuous supplication to Allāh (ﷻ). Prophet Ibrahim's life is a model of how faith and devotion can elevate one's rank and leave a legacy of righteousness.

VERSES
28 - 35



سُورَةُ العَنكَبُوتِ
Al-'Ankabūt **v28-35**

Standing Firm Against Indecencies; The Story Of Prophet Lut (as):

وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم
بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٢٨﴾ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ
وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ
جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ
ٱلصَّٰدِقِينَ ﴿٢٩﴾ قَالَ رَبِّ ٱنصُرْنِى عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا
جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ ۖ
إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ
أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ
﴿٣٢﴾ وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا

وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ
مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾ إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا
مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٣٤﴾ وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ
بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾

(28) And ˹remember˺ when Lot rebuked ˹the men of˺ his people: "You certainly commit a shameful deed that no man has ever done before you.

(29) Do you really lust after ˹other˺ men, abuse the travellers, and practice immorality ˹openly˺ in your gatherings?" His people's only response was to say ˹mockingly˺: "Bring Allah's punishment upon us, if what you say is true."

(30) Lot prayed, "My Lord! Help me against the people of corruption."

(31) When Our messenger-angels came to Abraham with the good news 'of the birth of Isaac', they said, "We are going to destroy the people of this city 'of Sodom', for its people have persisted in wrongdoing."

(32) He said, "But Lot is there!" They responded, "We know best who is there. We will certainly save him and his family—except his wife, who is one of the doomed."

(33) And when Our messenger-angels came to Lot, he was distressed and worried by their arrival. They reassured 'him', "Do not fear, nor grieve. We will surely deliver you and your family—except your wife, who is one of the doomed.

(34) And when Our messenger-angels came to Lot, he was distressed and worried by their arrival. They reassured 'him', "Do not fear, nor grieve. We will surely deliver you and your family—except your wife, who is one of the doomed.

(35) And We did leave 'some of' its ruins as a clear lesson for people of understanding.

The story of the people of Lut serves as a stern warning about the severe consequences of moral and ethical transgressions. They were destroyed due to their engagement in homosexuality, highway robbery, and gatherings filled with indecency. Their actions were not only sinful but also marked by arrogance, as they dared Prophet Lut to invoke Allāh (ﷻ) punishment if he was truthful.

REFLECTIONS

1. Severe Punishment for Grave Sins: The people of Lut were destroyed by a divine punishment because of their persistent engagement in

immoral activities and their challenge to Prophet Lut's warnings. Their sins included not just homosexuality but also other acts of injustice and moral corruption.

2. The Role of Arrogance in Sin: Beyond their sinful actions, their arrogance and refusal to heed the warnings of Prophet Lut exacerbated their situation. This arrogance led them to challenge divine retribution, further sealing their fate.

3. Modern Relevance and Parallels: The sins of the people of Lut are now increasingly visible in our contemporary society. Young individuals are identifying with various sexual orientations and gender identities that deviate from traditional norms, particularly in Western countries. The situation is complicated by the fact that some people, though not engaging in these acts, promote or are indifferent to them.

4. The Danger of Indifference and Promotion: Indifference or promotion of sinful acts is also condemned in Islam. Lut's wife, for instance, was punished not because she engaged in these acts, but because she supported and facilitated them. This underscores the importance of not just avoiding sin but also standing against it.

5. The Importance of Vigilance and Protection: Protecting oneself and one's family from engaging

in or supporting such acts is crucial. This includes monitoring children's activities and influences, both online and offline, to prevent them from falling into these errors.

6. Firmness in Faith and Knowledge: To combat these challenges, learning about one's religion, seeking firmness in faith, and asking for Allāh (ﷻ)protection are vital. Understanding Islamic teachings can help one navigate these complex issues with wisdom and integrity. Lut said to his people as regards their indecencies, "Is there not among you a man of reason?" (Q13:78) Because he couldn't fathom why anyone with intellect and a sense of reasoning will commit the abominable and never before seen homosexuality.

Action Points from the story:

1. Stay Away from These Actions: Allāh (ﷻ) explicitly condemns these acts in the Qur'an as serious crimes. Avoiding them and condemning them is essential.

2. Protect Your Children: Consider removing children your from environments where they may be susceptible to negative influences. Regularly monitor their activities to detect and address issues immediately they arise.

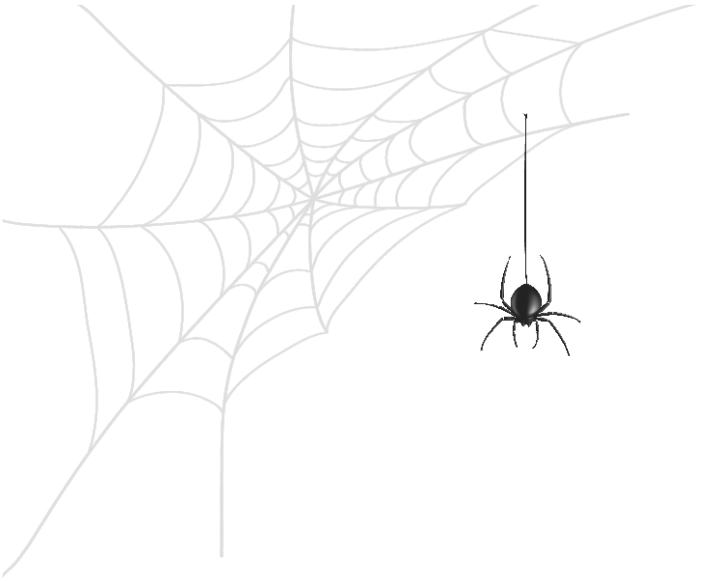
3. Educate and Monitor: Teach children about the dangers of these acts and ideologies. Monitor their online and offline interactions to ensure they are not influenced negatively.

4. Be Cautious about External Opportunities: Be aware that some scholarships, fellowships, and grants may come with ideological influences. Assess these opportunities carefully to avoid promoting values contrary to Islamic teachings.

5. Seek Knowledge and Allāh (ﷻ) Protection: Continuously learn about Islam and seek Allāh (ﷻ) guidance and protection to stay firm in your beliefs and practices.

The story of Prophet Lut and his people serve as a reminder of the importance of adhering to Islamic morals and values. It highlights the dangers of sin, arrogance, and indifference, and emphasizes the need for vigilance, education, and reliance on Allāh (ﷻ) for protection. By understanding and acting upon these lessons, we can strive to uphold righteousness in our lives and safeguard our families and communities.

VERSES
36 – 40



سُورَةُ العَنكَبُوتِ
Al-'Ankabūt **v36-40**

The Ultimate Power Lies With Allāh: Destruction Of Past Nations And Powerful Individuals

وَإِلَىٰ مَدۡيَنَ أَخَاهُمۡ شُعَيۡبٗا فَقَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ وَٱرۡجُواْ ٱلۡيَوۡمَ
ٱلۡأٓخِرَ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتۡهُمُ
ٱلرَّجۡفَةُ فَأَصۡبَحُواْ فِي دَارِهِمۡ جَٰثِمِينَ ﴿٣٧﴾ وَعَادٗا وَثَمُودَاْ
وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمۡۖ وَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ
أَعۡمَٰلَهُمۡ فَصَدَّهُمۡ عَنِ ٱلسَّبِيلِ وَكَانُواْ مُسۡتَبۡصِرِينَ ﴿٣٨﴾ وَقَٰرُونَ
وَفِرۡعَوۡنَ وَهَٰمَٰنَۖ وَلَقَدۡ جَآءَهُم مُّوسَىٰ بِٱلۡبَيِّنَٰتِ
فَٱسۡتَكۡبَرُواْ فِي ٱلۡأَرۡضِ وَمَا كَانُواْ سَٰبِقِينَ ﴿٣٩﴾ فَكُلّٗا أَخَذۡنَا
بِذَنۢبِهِۦۖ فَمِنۡهُم مَّنۡ أَرۡسَلۡنَا عَلَيۡهِ حَاصِبٗا وَمِنۡهُم مَّنۡ أَخَذَتۡهُ ٱلصَّيۡحَةُ
وَمِنۡهُم مَّنۡ خَسَفۡنَا بِهِ ٱلۡأَرۡضَ وَمِنۡهُم مَّنۡ أَغۡرَقۡنَاۚ وَمَا كَانَ

ٱللَّهُ لِيَظۡلِمَهُمۡ وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ﴿٤٠﴾

(36) And to the people of Midian 'We sent' their brother Shu'aib. He said, "O my people! Worship Allāh (ﷻ)*, and hope for 'the reward of' the Last Day. And do not go about spreading corruption in the land."*

(37) But they rejected him, so an 'overwhelming' earthquake struck them and they fell lifeless in their homes.

(38) And the people of 'Ād and Thamūd 'met a similar fate', which must be clear to you 'Meccans' from their ruins. Satan made their 'evil' deeds appealing to them, hindering them from the 'Right' Way, although they were capable of reasoning.

(39) 'We' also 'destroyed' Qārūn, Pharaoh, and Hamān. Indeed, Moses had come to them with clear proofs, but they behaved arrogantly in the land. Yet they could not escape 'Us'.

(40) So, We seized each 'people' for their sin: Against

some of them We sent a storm of stones, some were overtaken by a 'mighty' blast, some We caused the earth to swallow, and some We drowned. Allāh (ﷻ) *would not have wronged them, but it was they who wronged themselves.*

These verses demonstrate Allāh (ﷻ) ultimate power by recounting the destruction of various nations and individuals who were uniquely blessed but chose the path of disobedience, arrogance, and tyranny. This serves as a reminder of the impermanence and ephemerality of worldly gifts and the necessity of gratitude and humility.

Examples of Destroyed Nations and Individuals:

1. People of Ād:

- Blessed with immense strength and stature.
- They were destroyed by a storm of stones because of their arrogance and disobedience.

2. People of Thamud:

- Known for their creativity and skill in carving homes from mountains.
- Destroyed by a mighty blast because they rejected their prophet and persisted in disbelief.

3. Qārūn:

- Bestowed with immense wealth.
- The earth swallowed him as he was ungrateful and used his wealth arrogantly.

4. Fir'awn and Hamān:

- Granted power and influence.
- They, along with their foot soldiers, were drowned due to their tyranny and oppression.

REFLECTIONS

1. Allāh (ﷻ) usually sends a respectable personality to successive nations to teach them Tawheed (Oneness of Allāh (ﷻ)) and to warn them about the sin peculiar to them. Unfortunately for this Ummah, we engage in almost all the sins for which the earlier nations were warned against and destroyed. May Allāh (ﷻ) grant us safety.

2. The stories highlight the importance of being grateful for the blessings Allāh (ﷻ) bestows upon us. Ingratitude and misuse of these blessings lead to dire consequences.

3. Use your talents, wealth, and influence to support the *Deen* (religion of Islam). Misusing these gifts against the teachings of Islam or oppressing others is a

path to destruction.

4. Arrogance is a recurring theme in the downfall of these nations and individuals. Recognizing that ultimate power lies with Allāh (ﷻ) and remaining humble is crucial.

5. Treat people justly, avoid cheating, and worship Allāh (ﷻ) alone. These are fundamental principles that ensure success and protection from Allāh (ﷻ) wrath.

6. Never ask for Allāh (ﷻ) punishment directly or indirectly. It reflects a grave misunderstanding of Allāh (ﷻ) power and can bring severe consequences. The Hadith below provides insight to the dangers of seeking Allah's wrath.

عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَادَ رَجُلاً مِنَ الْمُسْلِمِينَ قَدْ خَفَتَ فَصَارَ مِثْلَ الْفَرْخِ فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَلْ كُنْتَ تَدْعُو بِشَىْءٍ أَوْ تَسْأَلُهُ إِيَّاهُ " . قَالَ نَعَمْ كُنْتُ أَقُولُ اللَّهُمَّ مَا كُنْتَ مُعَاقِبِي بِهِ فِي الآخِرَةِ فَعَجِّلْهُ لِي فِي الدُّنْيَا . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " سُبْحَانَ اللَّهِ لاَ تُطِيقُهُ - أَوْ لاَ تَسْتَطِيعُهُ - أَفَلاَ قُلْتَ اللَّهُمَّ آتِنَا فِي

الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ " . قَالَ فَدَعَا اللَّهَ لَهُ فَشَفَاهُ

"Anas reported that Allah's Messenger (ﷺ) visited a person from amongst the Muslims who had grown feeble like a chicken in order to inquire (about his health).

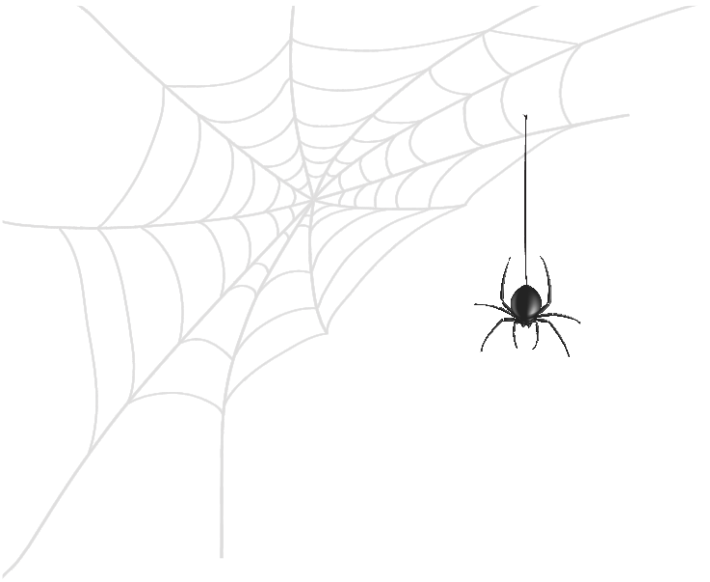
Allah's Messenger (ﷺ) said:

"Did you supplicate for anything or beg of Him about that? He said: Yes. I used to utter (these words): Impose punishment upon me earlier in this world, what you intend to impose upon me in the Hereafter. Thereupon Allah's Messenger (ﷺ) said: Glory be to Allāh (ﷻ), you have neither the power nor forbearance to take upon yourself (the burden of His Punishment). Why did you not say this: O Allah, grant us good in the world and good in the Hereafter, and save us from the torment of Fire."

He (the Holy Prophet ﷺ) made this supplication (for him) and he was alright."

7. These stories serve as a timeless reminder that worldly power, wealth, and influence are transient. The ultimate power lies with Allāh (ﷻ), and true success comes from obedience, gratitude, humility, and the just use of Allāh gifts.

VERSES
41 - 45



سُورَةُ العَنكَبُوتِ
Al-'Ankabūt **v41-45**

They Are Weak, Just Like What They Call Upon

مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ
ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ
ٱلْعَنكَبُوتِ ۖ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾ إِنَّ ٱللَّهَ يَعْلَمُ مَا
يَدْعُونَ مِن دُونِهِۦ مِن شَىْءٍ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤٢﴾
وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا
ٱلْعَٰلِمُونَ ﴿٤٣﴾ خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِنَّ فِى
ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾ ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ
وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ
وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

(41) The parable of those who take protectors other than Allāh (ﷻ) *is that of a spider spinning a shelter. And the flimsiest of all shelters is certainly that of a spider, if only they knew.*

(42) Allāh (ﷻ) *surely knows that whatever 'gods' they invoke besides Him are 'simply' nothing. For He is the Almighty, All-Wise.*

(43) These are the parables We set forth for humanity, but none will understand them except the people of knowledge.

(44) Allāh (ﷻ) *created the heavens and the earth for a purpose. Surely in this is a sign for the people of faith.*

(45) Recite what has been revealed to you of the Book and establish prayer. Indeed, 'genuine' prayer should deter 'one' from indecency and wickedness. The remembrance of Allāh (ﷻ) *is 'an' even greater 'deterrent'. And* Allāh (ﷻ) *'fully' knows what you 'all' do.*

In these verses, Allāh (ﷻ) uses a powerful metaphor to illustrate the futility of relying on anything other than Him.

1. Similitude of the Spider's Web:

Allāh (ﷻ) likens the helpers (idols) that people seek

assistance from to the web of a spider. Just as the spider's web is fragile and weak, so are the idols and false gods that people create and rely upon. The spider, representing the disbeliever, constructs its own weak web and foolishly seeks refuge in it during trials. This is akin to a person who makes an idol with his own hands and then prays to it for help.

2. Knowledge and Understanding:

Allāh (ﷻ) states that only those with knowledge can truly appreciate the parables He sets forth in the Qur'ān. Understanding these similitudes requires insight and wisdom.

3. Creation of Heavens and Earth:

Allāh (ﷻ) created the heavens and the earth as signs of His greatness. These creations are evidence that only Allāh (ﷻ) deserves to be worshiped. They remind us of His power and sovereignty.

4. Importance of Prayer:

Believers are urged to read the Qur'ān, establish regular prayers, and perform acts of worship sincerely. Prayer serves as a protection against committing sins and falling into indecency.

REFLECTIONS

1. Weakness of Idols:

Allāh (ﷻ) uses the spider and its web to expose the weakness and foolishness of those who worship idols or rely on anything other than Allāh (ﷻ). Allāh (ﷻ) created animals with their respective defence mechanism with which they defend themselves. Some is to camouflage, some hard shells, others have spikes on their bodies etc. For the spider, it is its web. The spider's web, despite being intricately made, is the weakest of homes. Similarly, idols and false gods, no matter how elaborate or revered, are powerless and incapable of providing real help or protection. They might appear to benefit or protect them in this worldly life, but when the true protection matter, they won't be able to protect them.

This is why Allāh said:

لَوْ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً مَّا وَرَدُوهَاۖ وَكُلٌّ فِيهَا خَٰلِدُونَ ٩٩

"Had these (false deities) been (actual) gods, they would not have entered it(Hell), and all of them will remain there forever". (Q21:99)

2. Reliance on Allāh:

The metaphor encourages us to place our trust and reliance solely on Allāh (ﷻ). Just as a spider's web cannot protect it from harm, idols and false gods cannot provide real refuge or assistance. True strength and security come from relying on Allāh (ﷻ), who is the creator of the heavens and the earth.

3. Reflecting on Allāh's Creation:

Allāh (ﷻ) directs our minds to ponder the vastness and majesty of the heavens and the earth. Reflecting on these creations helps us appreciate Allāh (ﷻ) greatness and reinforces the understanding that only He is worthy of worship and reliance.

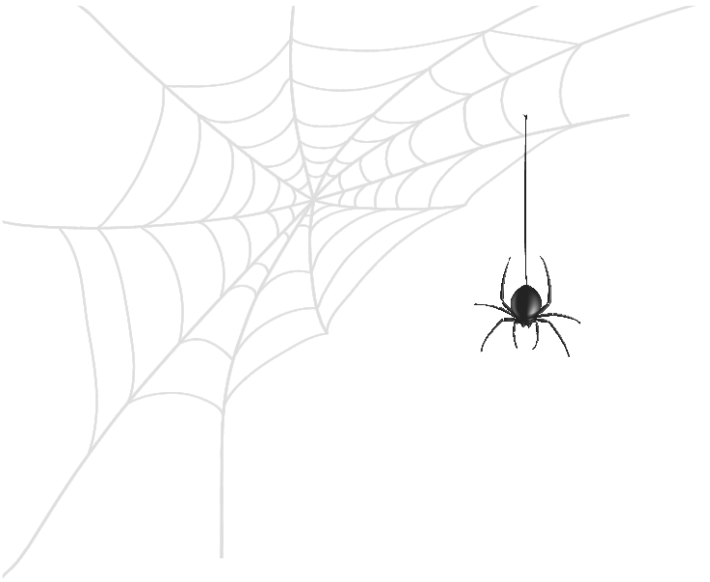
4. Connecting through Prayer:

Establishing regular prayer is emphasized to connect with Allāh (ﷻ). Prayer not only strengthens our relationship with Him but also shields us from sinful behaviors and indecencies. It is a practical demonstration of our acknowledgment of His power and our reliance on Him.

These verses serve as a profound reminder of the importance of relying on Allāh (ﷻ) alone. They highlight the futility of seeking help from anything else and

encourage us to strengthen our connection with Allāh (ﷻ) through sincere worship and regular prayer. Reflecting on the majesty of His creation reinforces our understanding of His greatness and the necessity of placing our trust in Him.

VERSES
46 – 49



سُورَةُ العَنكَبُوتِ
Al-'Ankabūt **v46-49**

Engaging The People Of The Past Scriptures

۞ وَلَا تُجَٰدِلُوٓاْ أَهۡلَ ٱلۡكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحۡسَنُ إِلَّا ٱلَّذِينَ ظَلَمُواْ
مِنۡهُمۡۖ وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِيٓ أُنزِلَ إِلَيۡنَا وَأُنزِلَ إِلَيۡكُمۡ وَإِلَٰهُنَا
وَإِلَٰهُكُمۡ وَٰحِدٞ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ﴿٤٦﴾ وَكَذَٰلِكَ أَنزَلۡنَآ إِلَيۡكَ
ٱلۡكِتَٰبَۚ فَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يُؤۡمِنُونَ بِهِۦۖ وَمِنۡ هَٰٓؤُلَآءِ مَن يُؤۡمِنُ
بِهِۦۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلۡكَٰفِرُونَ ﴿٤٧﴾ وَمَا كُنتَ تَتۡلُواْ مِن قَبۡلِهِۦ
مِن كِتَٰبٖ وَلَا تَخُطُّهُۥ بِيَمِينِكَۖ إِذٗا لَّٱرۡتَابَ ٱلۡمُبۡطِلُونَ ﴿٤٨﴾ بَلۡ هُوَ
ءَايَٰتُۢ بَيِّنَٰتٞ فِي صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَۚ وَمَا يَجۡحَدُ بِـَٔايَٰتِنَآ إِلَّا
ٱلظَّٰلِمُونَ ﴿٤٩﴾

(46) "Do not argue with the People of the Book unless gracefully, except with those of them who act wrongfully. And say, "We believe in what has been revealed to us and what was revealed to you. Our God and your God is 'only' One. And to Him we 'fully' submit.

(47) Similarly, 'to earlier messengers', We have revealed to you a Book 'O Prophet'. 'The faithful of' those to whom We gave the Scriptures believe in it, as do some of these 'pagan Arabs'. And none denies Our revelations except the 'stubborn' disbelievers.

(48) You 'O Prophet' could not read any writing 'even' before this 'revelation', nor could you write at all. Otherwise, the people of falsehood would have been suspicious.

(49) But this 'Qur'ān' is 'a set of' clear revelations 'preserved' in the hearts of those gifted with knowledge. And none denies Our revelations except the 'stubborn' wrongdoers".

Allāh (ﷻ) instructs us to debate with people of the book (Christians and Jews) with manners. Allāh (ﷻ) distinguishes the unjust ones among the people of the book who attack the Muslims, expel them from their homes, seek their downfall and the downfall of Islam from the peaceful ones among them in terms of how fiercely we may relate with them.

Allāh (ﷻ) instructs us to affirm that we believe in what has been revealed to the people of the book and to affirm our Lord is one and their Lord is one and the same as ours and we submit to Him as Muslims.

REFLECTIONS

1. Da'wah has methodology. Allāh (ﷻ) in His wisdom taught us to call people with good manners, calmness and wisdom.

2. Allāh (ﷻ) is well aware that people will gravitate towards those who treat them well and will keep away from those who are harsh. Hence the reasons for urging us to debate with people of the book with good manners. Allāh (ﷻ) affirms this character in the prophet (ﷺ) when he said, "It is out of Allāh (ﷻ) mercy that you 'O Prophet' have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you".(Q3:159)

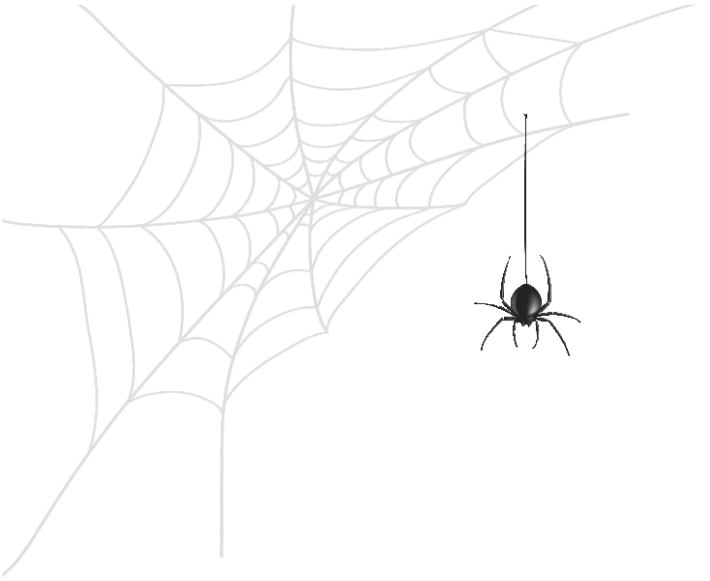
3. Allāh (ﷻ) however made an exception in the case of people of the book who are cruel and unjust towards Muslims. In that case, we respond to them in a manner that will appropriately subdue them and ensure their harm doesn't get to us.

4. Allāh (ﷻ) wisdom is beyond what humans can comprehend. Ordinarily being unlettered is a negative quality that no one likes to be associated with. However, in the case of the Prophet (ﷺ) it is a praise worthy quality. Allāh (ﷻ) revealed the Qur'ān to the Prophet (ﷺ) through Angel Jibril and the Qur'ān a book that marvelled literary giants, poets, philosophers and thinkers was conveyed to us from an unlettered man. This is how Allāh (ﷻ) turns a negative quality to a positive one for whoever He wishes.

5. The revelation of the Qur'ān through an unlettered Prophet (ﷺ) was also a way of proving that the Qur'ān was divinely revealed. How could an unlettered man weave such literary masterpiece together?! How could he narrate stories of what happened thousands of years before he was born and make accurate predictions about what would happen in future?! The Kuffar were challenged to bring the like of the Qur'ān but they couldn't bring it despite their literary prowess.

6. The only conclusion any sane person can reach is that the Qur'ān was divinely revealed by Allāh (ﷻ). Allāh (ﷻ) mentioned a quality of the knowledgeable ones, which is the preservation of the words of Allāh (ﷻ) in their hearts. We ask Allāh (ﷻ) to strengthen our memories and make us among the righteous knowledgeable ones. May

VERSES
50 - 54



سُورَةُ العَنكَبُوتِ
Al-'Ankabūt **v50-54**

The Doubts Of The Kuffar About Revelation And The Message

وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَٰتٌ مِّن رَّبِّهِۦ ۖ قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ
وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ
يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ
﴿٥١﴾ قُلْ كَفَىٰ بِٱللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ ءَامَنُوا۟ بِٱلْبَٰطِلِ وَكَفَرُوا۟ بِٱللَّهِ
أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٥٢﴾ وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ ۚ وَلَوْلَآ أَجَلٌ
مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ
بِٱلْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾

(50) They say, "If only 'some' signs had been sent down to him from his Lord!" Say, 'O Prophet,' "Signs are only with Allāh (ﷻ)*. And I am only sent with a clear warning."*

(51) Is it not enough for them that We have sent down to you the Book, 'which is' recited to them. Surely in this 'Qur'ān' is a mercy and reminder for people who believe.

(52) Say, 'O Prophet,' "Sufficient is Allāh (ﷻ) *as a Witness between me and you. He 'fully' knows whatever is in the heavens and the earth. And those who believe in falsehood and disbelieve in* Allāh (ﷻ)*, it is they who are the 'true' losers."*

(53) They challenge you 'O Prophet' to hasten the punishment. Had it not been for a time already set, the punishment would have certainly come to them 'at once'. But it will definitely take them by surprise when they least expect it.

(54) They urge you to hasten the punishment. And Hell will certainly encompass the disbelievers.

The doubts of the Kuffar were manifest in the following ways:

1) Their insinuation that the Qur'ān was from the Prophet (ﷺ).

2) Their challenge to the Prophet (ﷺ)to do physical

miracles.

3) Their request from the Prophet (ﷺ) to ask Allāh (ﷻ) to send immediate punishment on them in this life.

Allāh (ﷻ) silenced the Kuffar who claim that the Qur'ān was the word of the Prophet (ﷺ) by establishing the miraculous nature of the Qur'ān and by affirming that the Prophet (ﷺ)never came across the earlier revealed books and was an unlettered man who couldn't read nor write.

Allāh (ﷻ) establishes that the Qur'ān is a distinct collection of clear revelation in the heart of those gifted with knowledge. And no one rejects Allāh (ﷻ) revelation except for the wrongdoers.

Allāh (ﷻ) responded to the request for physical miracles and signs like it was in the case of earlier Prophets e.g. Musa's rod, Salih's camel, Isa's raising of the dead etc. Allāh (ﷻ) told the Prophet (ﷺ) to tell them that Allāh (ﷻ) determines when miracles occur, but the focus of the Prophet (ﷺ) is being a plain warner.

Allāh (ﷻ) directs them to the greatest miracle (the Qur'ān) which they ignore despite being aware.

Allāh (ﷻ) consoles the Prophet (ﷺ)by assuring him that He (Allāh (ﷻ)) is a witness to all they do and His

knowledge encompasses all that is in the heavens and the earth and that the disbelievers will not be successful.

As to their request for immediate destruction just like was in the case of the people of Nuh, Lut, Salih, Musa (May Allāh's peace and blessing be upon them) etc., Allāh (ﷻ) responds that the destruction they ask for will come at the appointed time and it will come suddenly when they least expect.

Allāh (ﷻ) also assures the Kuffar of the ultimate punishment in *Jahanam* (Hellfire). The punishment will come to them from above them and beneath their feet and they will be told to taste the result of their actions in the fire they use to deny.

REFLECTIONS:

1) The various doubts raised by the Kuffar were big tests for the Prophet (ﷺ) because the doubts attacked his essence.

The Prophet (ﷺ) persevered and Allāh (ﷻ) assured him and vindicated him. As a Caller, people may doubt and taunt you in the cause of your Da'awah, turn onto Allāh (ﷻ), ponder on His words, supplicate to Him and patiently persevere and Allāh (ﷻ) will vindicate you just the way He

vindicated the Prophet (ﷺ).

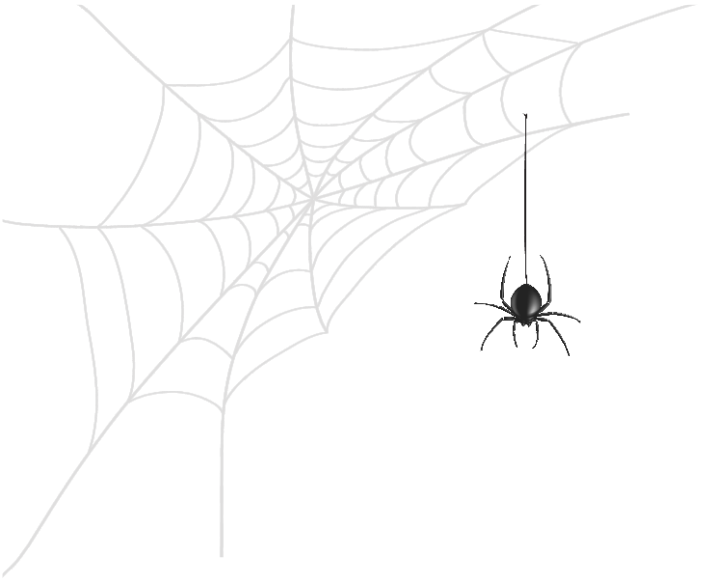
2) A caller should not concern himself with Karamaat (Miracles), even though Allāh (ﷻ) honours some persons with it. It should not be the focus of any caller as the focus is to call people with wisdom and manners and not to lure them with miracles. The Qur'ān was enough as a miracle for the Prophet (ﷺ), it should be enough for any sincere caller.

3) A caller should not be quick to ask for the destruction of his adversaries even if they request it. He should keep speaking to them with wisdom and keep praying to Allāh (ﷻ) to turn their hearts. Allāh (ﷻ) who turned the hearts of Umar Bn Al-Khattab and Abu Sufyan (May Allah be pleased with them) to Islam after disbelieving can turn anyone's heart no matter the level of disbelief.

4) The perfect response to anyone asking for instant punishment from Allāh (ﷻ) as a condition for believing in the message, is to tell them that death is near and they will receive the punishment they earnestly crave.

5) Anyone engaging in sins should not be deceived by the good things of life coming his way. Allāh (ﷻ) punishment will come eventually when he least expects and the ultimate punishment for the

VERSES
55 - 60



سُورَةُ العَنكَبُوتِ

Al-'Ankabūt **v55-60**

Patience And Migration In Time Of Trial

يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا۟ مَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾ يَٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ فَإِيَّٰىَ فَٱعْبُدُونِ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ نِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿٥٨﴾ ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٠﴾

(55) On the Day the punishment will overwhelm them from above them and from below their feet. And it will be said, "Reap what you sowed."

(56) O My believing servants! My earth is truly spacious, so worship Me 'alone'.

(57) Every soul will taste death, then to Us you will 'all' be returned.

(58) 'As for' those who believe and do good, We will certainly house them in 'elevated' mansions in Paradise, under which rivers flow, to stay there forever. How excellent is the reward for those who work 'righteousness!'

(59) Those who patiently endure and put their trust in their Lord!

(60) How many are the creatures that cannot secure their provisions! 'It is' Allāh (ﷻ) *'Who' provides for them and you 'as well'. He is indeed the All-Hearing, All-Knowing.*

Allāh (ﷻ) *informs the devoted believer about the vastness of the earth for the purpose of migrating when faced with trial.* Allāh (ﷻ) *encourages the afflicted to move from a town of disbelief to the town of Ēmān.* Allāh (ﷻ) *urges the believer to worship Him wherever he is.*

Allāh (ﷻ) encourages the afflicted Muslim to migrate and not fear death, for death will catch up with everyone irrespective of location and everyone will return to Allāh (ﷻ).

Allāh (ﷻ) promises the believer who does good deeds, relies on Him and is patient when he is tried, an abode in *Jannah* beneath which rivers flow. He will dwell therein forever.

Allāh (ﷻ) encourages the one afflicted to place his reliance on Him and He will come to his aid just as he comes to the of other creatures who cannot secure their provisions and He is indeed All-Hearing who hears the supplication of the afflicted, and All-Knowing who knows how best to compensate the afflicted.

REFLECTIONS

1. If you are faced with a trial where you are not able to publicly profess and practice your religion, you are advised to migrate. In fact, it will be a sin if you have the resources to migrate and you don't. Allāh (ﷻ) says:

"When the angels seize the souls of those who have wronged themselves—scolding them, "What was wrong with you?" they will reply, "We were oppressed in the land." The angels will respond,

"Was Allāh's earth not spacious enough for you to emigrate?" It is they who will have Hell as their home—what an evil destination! Except for helpless men, women, and children who cannot afford a way out, it is right to hope that Allāh (ﷻ) will pardon them. For Allāh (ﷻ) is Ever-Pardoning, All-Forgiving." (Q4:97-99)

2. If you are tried with persecution from tyrants or limited sustenance, these verses encourage you to travel to seek protection and sustenance in other lands. Many people are prevented from openly practicing their religion as prescribed and remain impoverished because they refuse to explore the vast lands of Allāh (ﷻ) to seek His protection and provisions therein.

3. The Prophet (ﷺ) and his companions migrated from Makkah to Madinah due to the trials they faced. Allāh (ﷻ) established for them in Madinah an Islamic government with the Prophet (ﷺ) as the leader, Islam grew in leaps and bounds, many of the companions who were hitherto poor before migration became rich by Allāh (ﷻ) favour. With the strength gained in Madinah of power, wealth and Allāh (ﷻ) favour they were able to conquer and reclaim Makkah from the polytheists. This is a message to the discerning.

4. The weak ones among the companions asked

when told to migrate, how do we feed in a strange land? How do we move to a place where we have no house or possessions? Who will feed us and give us drinks? Allāh (ﷻ) responded in verse 60 of this Surah:

"How many are the creatures that cannot secure their provisions! 'It is' Allāh (ﷻ) *'Who' provides for them and you 'as well'. He is indeed the All-Hearing, All-Knowing."*

O weak one, migrate and do not because of the fear of death or hunger remain where your religion or sustenance is threatened. Death will eventually come to you wherever you may be. As regards sustenance, Allāh (ﷻ) who provides for helpless animals will provide for you if you rely on Him.

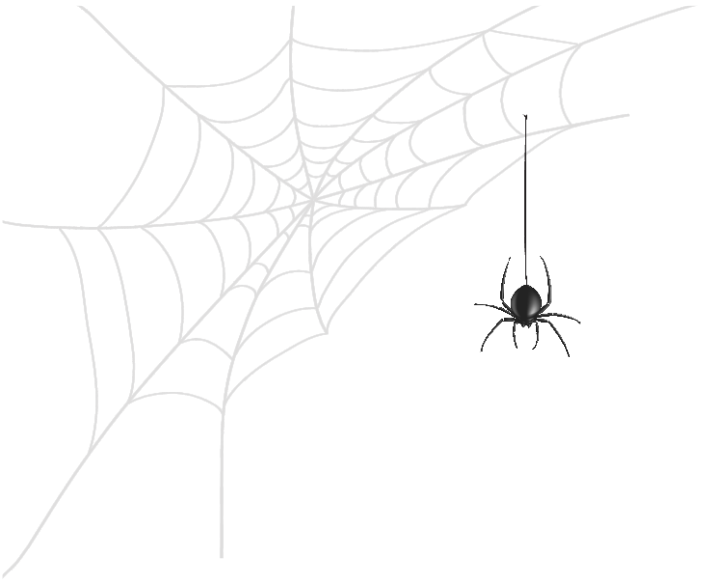
Umar ibn al-Khattāb (may Allāh (ﷻ) be pleased with him) reported: I heard the Prophet of Allāh (ﷺ) (may Allāh (ﷻ) peace and blessings be upon him) say:

"If only you rely upon Allāh (ﷻ) the way you should, He will provide for you as He provides for birds: They set out hungry in the morning and return with full bellies in the evening. [14]

[14] Jami at-Tirmidhi 2344 (Shaykh Al-Albany graded it *Sahih*)

Hold fast to Ēmān (faith), righteous actions, absolute reliance on Allāh (ﷻ) and patience in the face of trials, these are the only things that guarantee everlasting bliss in Jannah. Everything else is a mirage which will end at death and lead to regret.

VERSES
61 – 67



سُورَةُ العَنكَبُوتِ

Al-'Ankabūt **v61-67**

The Kuffar's Affirmation Of Allāh's Attributes And Their Attitude Towards Trials

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ ۖ
فَأَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾ ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ ۚ إِنَّ ٱللَّهَ بِكُلِّ
شَىْءٍ عَلِيمٌ ﴿٦٢﴾ وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ
مِنۢ بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ
﴿٦٣﴾ وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ ٱلدَّارَ ٱلْءَاخِرَةَ لَهِىَ ٱلْحَيَوَانُ ۚ
لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٦٤﴾ فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ
ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾ لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ
وَلِيَتَمَتَّعُوا۟ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾ أَوَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ
ٱلنَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ ﴿٦٧﴾

(61) If you ask them 'O Prophet' who created the heavens and the earth and subjected the sun and the moon 'for your benefit', they will certainly say, "Allāh!" How can they then be deluded 'from the truth'?

(62) Allāh (ﷻ) *gives abundant or limited provisions to whoever He wills of His servants. Surely* Allāh (ﷻ) *has 'full' knowledge of everything.*

(63) And if you ask them who sends down rain from the sky, giving life to the earth after its death, they will surely say, "Allāh!" Say, "Praise be to Allāh!" In fact, most of them do not understand.

(64) This worldly life is no more than play and amusement. But the Hereafter is indeed the real life, if only they knew.

(65) If they happen to be aboard a ship 'caught in a storm', they cry out to Allāh (ﷻ) *'alone' in sincere devotion. But as soon as He delivers them 'safely' to shore, they associate 'others with Him once again'.*

(66) So, let them be ungrateful for all We have given them, and 'let them' enjoy themselves 'for now'! For they will soon know.

(67) Have they not seen how We have made 'Mecca' a safe haven, whereas people 'all' around them are snatched away? How can they then believe in falsehood and deny Allāh's favours?

The *Kuffar* of Makkah acknowledge Allāh (ﷻ) as the creator of the heavens and earth and the one who subjected the Moon and Sun to our benefit.

They acknowledge Allāh (ﷻ) as the provider who provides for whoever He wishes and withholds from whoever He wishes.

They acknowledge Allāh (ﷻ) as the one who makes rain fall and with it brings forth plants from dead lands. Despite these acknowledgments, the *Kuffar* still choose to be heedless. They forget that the life of this world is a passing phase, and that the life of the hereafter is the one that is enduring and everlasting.

When the *Kuffar* of Makkah were in severe distress for instance when they witness strong waves on the sea and the ship in on the verge of capsizing or sinking and there is nowhere to run to, they forget their gods and put their trust absolutely in Allāh (ﷻ). When they are saved and get to the land, they return to idol worship and disbelief.

Allāh (ﷻ) made the *Haram* in Makkah (The Ka'abah and its environment) a safe sanctuary for them but despite these favours they still disbelieved.

REFLECTIONS

1. It is one thing to know the truth, it is another thing to be able to follow it. The *Kuffar* of Makkah acknowledged the attributes of Allāh (ﷻ) as creator, provider, nourisher etc, yet they chose to worship deities which could neither harm nor benefit them. May we not be tested with what the Kuffar of Makkah were tested with. O Allāh! Show us the truth as true and inspire us to follow it. Show us falsehood as falsehood and inspire us to abstain from it.

2. The *Kuffar* of Makkah are better than the *Kuffar* of today. They look up to Allāh (ﷻ) and direct their request to Him in times of distress, however the *Kuffar* of today abandon Allāh (ﷻ) in times of distress and ease.

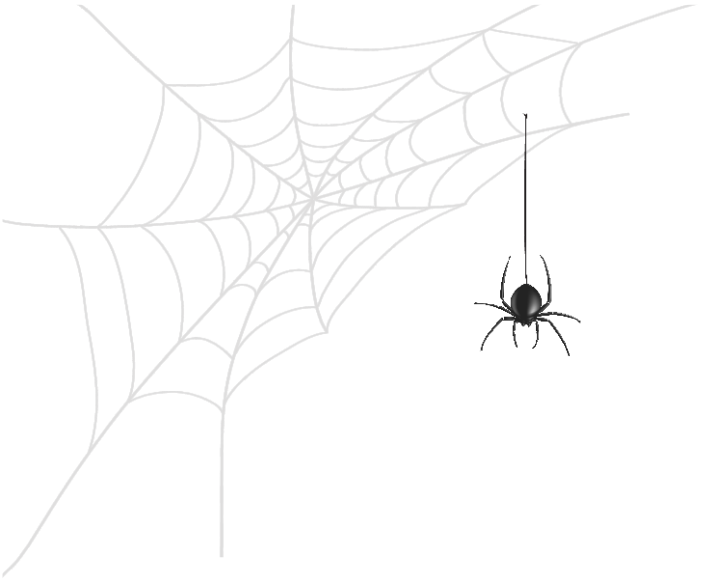
3. One of the miracles of the Qur'ān is its accuracy in the prediction of events. Allāh (ﷻ) called *Haram* (in Makkah) a safe sanctuary. It has remained so before the revelation as seen in its protection from the attack of Abraha just before the birth of the Prophet (ﷺ). It was so during revelation as pointed out in verse 67, it has been so after revelation and will be so until the arrival of Dajjal towards the end of time. Anas ibn Maalik (may Allāh (ﷻ) be pleased with him) said that the Prophet (ﷺ) said:

حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيْسَ مِنْ بَلَدٍ إِلاَّ سَيَطَؤُهُ الدَّجَّالُ، إِلاَّ مَكَّةَ وَالْمَدِينَةَ، لَيْسَ لَهُ مِنْ نِقَابِهَا نَقْبٌ إِلاَّ عَلَيْهِ الْمَلاَئِكَةُ صَافِّينَ، يَحْرُسُونَهَا ".

"There is no land that the Dajjaal will not enter, apart from Makkah and Madeenah. He will not come to any of their entrances but there will be angels standing in rows guarding them." [15]

[15] Sahih Al-Bukhari 1881

VERSES
68 - 69



سُورَةُ العَنكَبُوتِ
Al-'Ankabūt **v68-69**

Human Beings Are Of Two Types

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِٱلْحَقِّ لَمَّا جَآءَهُۥٓ ۚ أَلَيْسَ فِى
جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ﴿٦٨﴾ وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ
وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾

(68) And who does more wrong than those who fabricate lies against Allāh (ﷻ) *or reject the truth after it has reached them? Is Hell not a 'fitting' home for the disbelievers?*

(69) As for those who struggle in Our cause, We will surely guide them along Our Way. And Allāh (ﷻ) *is certainly with the good-doers.*

In ending this *Surah of Trials and Tribulations*, Allāh (ﷻ) divides the people into two:

1. The wrongdoers who fabricate lies against Allāh (ﷻ), deny the message of Islam and are impatient when trial strikes.

2. The believers who strive with all they have been bestowed with, they are patient with the trials they encounter on the path of Islam or in their personal lives.

   The Statement of Imam Ibn Al-Jawzi sums up all that has been said above. He said:

   "Glory is to Allāh (ﷻ) Who subjects His slaves (to trials) in order to test their patience and expose their true natures in times of hardship! Angels prostrated to Adam, while shortly thereafter he was expelled from Paradise. Nuh was beaten until he fainted, while shortly thereafter he was

rescued in the ark, and his enemies were destroyed. Ibrahim was thrown in the fire, and then came out to safety. Isma'eel lay down in surrender to be slaughtered, then he came to safety, and his praise remained. Ya'qub lost his eyesight after losing his son, and then he regained it after reuniting with his son. Musa was a shepherd, and then was elevated to a rank where he spoke to Allāh (ﷻ). Prophet Muhammad (ﷺ) was an orphan and faced many hardships from his enemies and financial difficulties, yet he persevered and was firm as a mountain. After his objective was fulfilled and when he conquered Makkah, the Angel of death came to him and took his soul while going through the pangs of death.

Whoever observes the sea of life, knows how its waves should be received. He is patient when calamity strikes and his affairs becomes difficult, and he is not exultant and overly happy when good times arrive and events favour him." [16]

We ask Allāh (ﷻ) to make us sincere believers who are patient when tried and grateful for the favours bestowed upon us.

---

[16] Sayd Al-Khaatir (Captured Thoughts P. 422)

ABOUT THE BOOK:

In these difficult times, we all need strength and guidance through faith to navigate life's trials and tribulations. This is why this book is so timely. Embrace Your Trials: Reflections on Sūratul 'Ankabūt is a beautifully written book that offers deep insights into the Qur'anic lessons on enduring hardships and maintaining faith. The author neatly dissects the wisdom embedded in Sūratul 'Ankabūt, making it accessible and relatable to modern readers. The book reflects on the trials faced by past prophets and the challenges believers face today, and strongly encourage us to be resilient, patient, and have trust in Allah's plan. One of the most commendable aspects of the book is how it connects eternal Qur'anic messages to everyday struggles, offering practical solutions rooted in Islamic teachings. The book is not just a guide for spiritual resilience but also a source of comfort for anyone going through difficult times.

ABOUT THE AUTHOR:

AHMAD ADETOLA-KAZEEM, is a Lawyer, Da'i and Development Practitioner. He is the Managing Partner at Adetola-Kazeem Legal Practice (formerly Gani Adetola-Kaseem (SAN) Legal Practice). He specializes in Labour/Employment Law, Medical/Health Law, Arbitration, Commercial Litigation, Criminal Defence and Human Rights. He is also the Founder/Executive Director of Prisoners' Rights Advocacy Initiative (PRAI).His Dawah efforts includes a weekly Tafsir and hadith class in community mosques around him as well as Public lectures upon invitation.

SYO TECHNOL
DESIGN | PRINT | AMAZON
+234 7037 876 663

AS-SUDAISIY PUBLICATIONS
ABUJA | LAGOS | ILORIN
+234 815 830 1855

9798339719175